

A
SERMON
PREACHED AT
St MARY SPITTLE
on Easter Tuesday
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GALAT. 6. 7.

*Be not deceived, God
is not mocked, for what-
soever a man soweth that
shall he also reape.*

TH E words as
I haue read
them are a ge-
nerall instruc-
tion, absolute in it selfe,
springing or growing of
a particular precept in
the

the former verse, and againe diuiding it selfe into seuerall heads in the verses following. Let me consider it a part by it selfe for intire : then if I dare I will tell you how it growes. In this place a preface to moue your attention I shall neede to vse none ; for my text it selfe is but a preface, and a proposition ; the preface doth prepare the heart with faith and reuerence to receiue the sentence ; *be not deceiued God is not mocked*, and you shall finde this that followeth to bee most true ; that *whatsoeuer a man soweth that shall he also reape*. A saying

saying whereupon the Holy Ghost hath reposed more than ordinarie. It is but a plaine sentence; yea see, it presents it selfe in the country method of sowing and reaping, but it is a sentence of that note as is not marked with a common *ecce*, but set in the forehead with a double sentence, *be not deceived*. The *preface* then, and the *proposition*, make the two parts of my text: the *preface* importeth thus much, that not to embrace the truth of this saying is a dangerous error, dangerous in two respects.

First, because it doth

A 3

not

not deceiue others but
our selues, yea our owne
soules.

Secondly, it is a fallacie so much affected, so wilfull an errour, as is reported to bee the deluding of God himselfe, who will not be mocked. Then followeth the sentence, and it followes vpon this preface. First, as an vndoubted truth, that *as a man soweth so he shall reape*; and secondly, as a generall truth without exception, that *whatsoever a man soweth that shall hee also reape*. Of which and of the branches in the ordering of my text, I will speake by Gods holy assistance, &
your

your honorable & christian patience, so farre as the time will consent, or the poore strength of my spirit shall be able to sub-
sist. In those many seue-
rall places in the Epistles,
where this word *μαρδομω*
is vsed for the error of the
minde, it is no where ta-
ken for any common er-
rour, but for that which
is a damnable, and fun-
damentall error seducing
the soule vnto eternall
perdition ; and so I
would desire you to take
it in this place, that you
may take it to heart. Nei-
ther doth the Apostle
speake these words vnto
those that are without,
but vnto Christians, such

as had bin catechised, as it is in the former verse, and brought vp in the bosome of the true Church, as you all are this day. How were they deceiued so grosely and dangerously? Euen by those false teachers, that tooke to themselues a libertie & boldnes to prescribe vnto their brethren a secret forme of religion, that so long as they kept within compas of the generall faith, so long as they did beleecue and profes the true faith of Christ, though they had certaine reseruations by the way which were not allowable; yet that they might be saued notwithstanding.

withstanding. Dealing
and dallying with God
Almighty, as *Naaman*
the *Assyrian* did, God be
mercifull vnto thy seruant
in this point, in this dar-
ling sinne, in that reser-
ued affection, herein
God bee mercifull vnto
thy seruant. The falla-
cie it selfe I finde in those
other places which shall
serue for a fit commenta-
rie and doth fall directly
vpon this text. The first,
in the 6. chapter of the
first Epistle to the Corin-
thians vers. 9. *Be not de-
ceined neither fornicators,
nor Idolaters, nor adulte-
rers, nor wantons, nor abu-
sers of themselves with
mankind, nor theenes, nor
drunk*

2. King. 5.
18.

drunkards, nor raylers, nor extortioners shall inherit the kingdome of God; the parallel with the 5. to the Ephes: the 5, 6, verses, This you know, that neither whoremonger nor uncleane person nor conetous person which is an Idolater hath any inheritance in the kingdome of Christ and of God. Let no man deceine you with vaine words, for for such things commeth the wrath of God upon the children of disobedience. It seemes there were some in the Church of Corinth, that were of Herods religion, who thoght that so long as he heard John Baptist in many things gladly, hee might commit

mit incest with his brothers wife, and there were some in the Church of Ephesus, who were seduced by vaine teachers, that sowed pillowes vnder their elbowes, and drew the curtaine to lull them asleepe, and perswaded men out of the Stoikes Paradox, that all sinnes were equall, alike mortall, and all alike veniall, putting little difference betweene sinnes. Confounding infirmities with sinnes of presumption, and saith the Apostle, for such things commeth the wrath of God vpon the children of disobedience, and to the Corinthians he saith,
Such

Such as these, som of you were before you were in Christ, but now yee are washed, but now yee are sanctified, but now yee are iustified in the name of the Lord, for such as these cannot be actually true and naturall members of Christ; they may crowde in amongst vs, but they are not of vs: they may carry the name, and weare the livery, but they haue not the soules of true Christians; who while they are in the flesh, all are sinners, but yet not so grosse sinners as these; subiect they are to manifold infirmities, but not to presumptuous sinnes,
sinne

sinne will dwell in them;
it will liue in them, and
sometime it will tyran-
nize ouer them, as in the
first to the Rom. 7. 20.
but it shall not raigne in
their mortal bodies, they
wil not yeeld the Scepter
vnto it, and become vo-
luntary subiects there-
unto. Rom. 6. 12. bad
weeds wil grow in them,
but they will not plow
and sow iniquity, as in
the 22. of the Prouerbes
verse 8. The world will
catch holde of them to
make them (with the
Prophets wife) to desire
one vessell more, when
all is full, as in 2. King. 4.
6. but euery couetous
desire to haue more, doth
not

not exclude a man from
 heauen, but that coue-
 tousefneffe which is idola-
 try, which preferres a
 mans gaine before his
 God, which dares make
 ship-wracke of consci-
 ence, rather then part
 with his golde. Such
 haue no inheritance in
 the kingdome of Christ
 nor of God, they that wil
 be rich fall into temptati-
 ons in 1. *Tim.* 6. 9. not
 they that would be rich
 if it pleased God by good
 meanes; but they that
 will be rich, by hooke or
 by crooke; by *Hopbnies*
 flesh-hooke, or the net,
Habacuck speaketh of,
 they shall fall into noy-
 some lusts that drowne
 men

1. Sam. 2.

13.

Abac. 1.

16.

men in perdition. The
Apostle *James* hath yet
an other maner of speech
in the first of his Epistle
the 13. verse, *Let no man
say when he is tempted that
he is tempted of God*, as if
these seedes of temptati-
on were of Gods sowing,
and not of our owne
growing, & so we might
happily escape this bitter
haruest; *erre not my deere
brethren*, saith *S. James*,
for this is a dangerous
errour; it is that imputa-
tion, which old *Adam* by
way of insinuation laide
vpon God, as if God had
made him a wife for to
tempt him; and it doth
sticke fast in the hearts of
many of his sonnes vn-
till

till this day ; that in eue-
ry sinne that a man com-
mitteth, there is some fa-
tall necessity from aboue,
that driues him thereun-
to, but if there had been
no other booke written
but that which every
one carries about him, in
his owne bosome , it
would conuince him of
this error. For my con-
science tells mee that I
haue omitted many du-
ties which I might haue
done, and haue commit-
ted many sinnes which I
might haue left vndone,
doth my conscience erre
in this accusation or not?
if it erre, how can it iust-
ly be mine accuser at the
last day the 2. Rom. the 15
if

if it erre not, then erre
not my deare brethren
saith Saint James; bee not
deceiued, saith my text,
for there is no place for
excuse or extenuation,
but as a man soweth so
shall he also reape, be not
deceiued; for if thou be,
thou canst not deceiue
God; he is not mocked;
is it not a mocke and an
indignitie both for to ac-
count the blood of
Christ an vnholly thing?
as if it had beene shed to
wash swine withall that
delight to wallow in the
mire, or dogges that re-
turne backe againe vnto
their vomit? Such sinnes
of recidiation as those
wherof the Apostle spea-
keth

Heb. 10.
29.

Heb. 10.
26.

keth before, what is the reason, that the holy Ghost hath not recorded in the booke of God any one example, of any that receiued pardon & was restored, for any grosse sinne by him committed that euer fell afterward into a relaps and was sau- ed? what is the reason of this? Surely because it is to bee feared that the re- pentance of such a one was but a mock-repen- tance; the burned childe dreads the fire, and so will a true penitent shun that grosse sinne whereof hee hath had a true re- morse. If this clause of my text shal seem obscure vnto any, how God is mocked;

mocked ; this Citie will
yeeld vs too large a com-
mentary, for to make the
same plaine vnto you. A
man with an ill purpose
hath gotten & doth keep
an other mans goods in
his possession (no rare-
example); his conscience
tells him, this is a great
sinne; for if others should
deale so by him he wou'd
be iustly & greatly offen-
ded ; now for this sinne
amongst the rest, he doth
aske and hope for par-
don at Gods hand, as if
he did repent, but it is
but a mock-repentance,
for saith *S Austin* a thiefe
takes my purse, he saith
hee repenteth and doth
aske pardone, but hee
keepe

keepe my purse, and
 holdes it still, doth hee
 not mocke mee? I may
 put vp this flout because
 I cannot remedie it, but
 God is not mocked, hee
 will haue iustice satisfied.
 So I vnderstand my text.
 A Merchant liueth riot-
 tously not like the prodi-
 gall Sonne, *upon his owne*
portion, but as the vniust
 Steward, *upon other mens*;
 in the end either for ne-
 cessitie, or in policie
 which is worse, hee be-
 comes Bankerout, no
 rare example; he agrees
 with his Creditours for
 the halfe, for the third,
 yea for lesse; he doth not
 obserue the Prophets
 rule, *first sell, and pay, then*
line

Luk. 15.

13.

Luk. 16. 6.

2. King. 4.

7.

line thou and thine on the
rest, but first he reserves
a rich portion for him &
his, then he paies of the
rest, so the world is blind-
ded, his Creditours are
deluded, but God is not
mocked; there will come
a day when all recko-
ings shall be cast ouer a-
gaine, when iustice must
bee satisfied to the full;
then, shall this debter be
cast into prison, that is,
into a prison out of
which he shall not come,
till hee haue paid the vt-
termost farthing, and yet
shall not haue a farthing
for to pay it. Therefore
beloued in our Lord and
Sauiour Iesus Christ this
wee doe say and affirme
and

and I beseech you for to
carry it home with you,
for one sound point of
doctrine, that the blood
of Christ was not shed
vpon the Crosse for to
pay mens debts ciuilly
vnderstood: not because
it wanted vertue, for
there is more vertue in
the seede of the woman,
then there can be poyson
in the head of the Ser-
pent; but it is, because
that debt was paid vnto
God, and not vnto men;
It was because thou
couldst not performe
the least part of that
price that was tendered
vpon the crosse; but this
debt to thy Creditour
thou maiest; It was be-
cause

cause by a counterfet repentance thou hadst made thy selfe vncapable of pardon; and it was because thou didst offer an indignitie vnto thy blessed Saviour, in setting such a reckoning vpon his score. Let mee conclude then in one word, these debts Christ doth not pay, for the reasons alleaged, thou canst and wilt not discharge thy contracted debts; iustice one day must be satisfied vnto the full; therefore look thou to it, and looke to it before thou die, for after death comes iudgement. So I vnderstand my text, let mee speake vnto you
beloued

beloued as the Apostle
speaketh in this place, not
vnto those that are with-
out, whom God shall
iudge; but vnto those
that are in the Church,
vnto you that call vpon
the name of the Lord,
who call Christ Lord as
Professours of the true
Christian religion; who
as zealous Professours
of the same, can double
it, and crie *Lord, Lord*; if
any of you desire to put
off almighty God with a
fleight and a flie repen-
tance for your great sins
committed against his
diuine Maiestie, or seeke
to defraude his brother
of his owne right and
therein doth persist, such
an one

a one, doth but deceiue
his owne soule, *God is not
mocked for as a man soweth
so shall he also reape*: Now
this that hath beene said
it doth onely makeway
vnto that which follow-
eth, it is but a preface, be
*not deceined, God is not
mocked, &c.* Then wher-
in should wee not be de-
ceiued? what is that truth
that we should take so se-
riously to heart? whatso-
ever a man soweth that
shal he also reape, a firme
trueth without doubt,
that as a man soweth so
he shall reape; either the
same in kinde, or the like
in proportion; and it is a
generall truth without
exception, that *whatsoe-*

ner a man soweth either in kinde, or proportion hee shall be sure to reape the same.

To beginne with the first, and first in kinde: the very inference of this sentence vpon the preface doth argue a very pregnant instance, that whosoever doth goe about to delude or mock God, as hath before bin said, hee shall finde, that in the end God will mock him; he that sits in heauen shall laugh him to scorne, and the Lord shall haue him in derision the 2. Psalme the 4. verse: he shall reape the same at Gods hand.

Againe, *Salomon* going

ing about to perswade
the young man to sow
his seede betime in the
morning, the 11. of the
Preacher the 6. verse, the
seedes of vertue in the
morning of his youth;
the young gallant is not
disposed; he is no fit au-
ditour of that doctrine;
he hopes for to liue ma-
ny yeeres; and in them
all to reioyce, as it is at
the 8. verse. And there-
fore if wee come to vrge
his conscience so soone,
hee thinkes of vs, as the
Diuell sayd to Christ,
that we are come to tor-
ment him before his
time; But *Salomon* telles
him, that though he liue
many yeeres, yet they

are but vanity, and they come to the end of darknesse; he cannot preuaile with his many yeeres, marke what followeth at the 9. verse, saith GOD by *Salomon*, Reioyce oh youngman in thy youth, let thy heart cheere thee in thy yoong dayes, so God sayth, but hee doth but mocke him, for if God laugh, it is time for the young man to weep, for there followeth a most fearefull *Catastrophe*: for know and bee thou sure, that for all these things GOD shall bring thee to iudgement. But most excellently and fit for this purpose, is that that wisdom herselfe deliuereth,

or rather G O D, who is
wisdome it selfe, in the
first of the Prouerbes at
the 20. verse, shee calleth
without, she vttereth her
voyce in the streets, shee
stretcheth out her hands
in the high street among
the presse of the people,
and vttereth her words
in the city, the 21. verse,
as if he had sayd in your
Churches, at the Crosse,
or in these places, and
what be her words? be-
cause I haue called, and
you refused, because I
haue stretched out mine
hand and none would
regard, yea, despised my
counsels & would none
of my corrections, at the
24. verse, Therefore I

*The Spit-
tle.*

will laugh at your destruction ; when feare cometh like sudden desolation , and your misery and destruction like a whirle-winde, when affliction and anguish shall come vpon you , then shall they call, but I will not answer , they shall seeke me earely, but they shall not find me. Marke these that mocke God, how God mockes them againe ; For they reape the same in kinde, they would not heare him, when hee preached vnto them in their health, therefore God will not heare them when they shall pray to him in their sickenelle : they heard
God

God preaching by his word out of the pulpet, but they would not obey, therefore God shall heare them cry from their death-beds, but hee will not answer them, they shall seek him early, but shall not finde him, and as they sowed so shall they reape; the same in kinde, if not the like in proportion, as you may reade the quality of the sinne in the nature of Gods punishments, be it temporall or bee it eternall, if temporall, looke vpon the roote, was not *Adams* temporal punishment well fitted to his fall? He did eat in wantonnes, hee shall now eat in sor-

row, in sorrow shalt thou
eat of it all the dayes of thy
life : The shame of his
soule it was the sin of his
soule, it was expressed in
the nakednesse of his bo-
dy. His aspiring minde
in affecting to bee aboue
a man, was pulled downe
so low, that he was behol-
ding to the poore beasts
for a couering, and we his
sonnes, if our coats be of
wooll, the sheepe wore
them first ; if of silke, the
poore silke-worme may
pull downe our pride.
The hardnesse of *Adams*
fore-head, in excusing
and defending his sinne
so obstinately before
God, face to face, was
well dissolued into the
sweat

sweat of his browes ; his brow also remaining the seate of shame. That extraordinary delight the woman tooke in the forbidden fruit , multiplied her sorrowes. Oh it was pleasing vnto the eye, in the 3. of Genesis the 6: therefore the eye is the catarract and floud-gate of sorrow ; sorrow shall remaine in her eyes more than ordinarie. She had a longing desire to that fruit, oh the fruit in the middest of the garden worth all the rest ; and what else is the reason that so many quames and vnnaturall longings are yet in that sexe. Shee so abused her liberty in

ouer-ruling her husband, to whom before shee was sweetly subordinat without renitencie; therefore now, will shee, nill shee, shee must be subiect, and hee must rule ouer her. Looke vpon the tree that springeth out of this root. A deluge of sinne ouerflowed the old world, which brought a deluge of water to wash the same, and that which the water cannot wash the fire shall purge. Behold the builders of Babels Tower conspired against heauen; therefore were they scattered vpon the earth. By that conspiracie they had thought to haue gotten them a name;

name ; therefore God makes them so ridiculous, that one man knowes not an others language, and all this in the very tongue, which is the very instrument and trumpet of fame. And that burning lust of the Sodomites was fitly punished with fire from heauen ; that vnnaturall lust, with vnnaturall fire and brimstone from heauen ; that now it remaineth a monument of that their filthy abomination vntill this day.

I could hold you too long in the proportion of Gods iudgements vnto the sinnes of Countries and Nations. As of the
Egyp-

Egyptians, the Edomites, the Cananites, the Jewes themselves for killing the Lord of life, whose blood according vnto their owne imprecation is remayning vpon their children vnto this day. But that which is personall is more sensible to euery one of vs, and commeth home to my text, *that as a man soweth, so shall he also reap*, either the same in person, or he shall reape the same in kinde; an eye for eye, a tooth for a tooth, a toe for a toe; 70 Kings (saith Adonibezek) *with their thumbs and toes cut off, haue eaten meat under my table, inst as I delt with them*

them so hath God delt with
me, the 1 of Iudges the 7.
If not the same in kinde,
yet in exact proportion,
as *Abels* bloud cryed for
vengance against his vn-
naturall brother. Nature
was offended, nature will
be reuenged; as in the 4.
of *Genesis* at the 2. verse,
*Thou shalt till the ground
and hence-forth shee shall
not yeeld thee her naturall
strength.* Because *Cain*
would not afford an abi-
ding place for *Abel* vpon
the earth, therefore the
earth would not afford
an abiding place for *Cain*,
*a vagabond and a runna-
gate shalt thou be vpon the
earth.* That wicked
Cham the spot of nature
who

who against naturall reuerence dishonoured his father *Noah*, was accursed in his owne sonne, whose graceles posteritie, the Cananites, (for *Cham* was the father of *Canaan* Gen:9. 18.) giuen ouer to all vnnaturall vice became natures vomit in the 18 of Leuiticus, *the land spued them out*, v. 28 For a remembrance of that vnfaithful soule that would beleeeue no more of Gods iudgments than shee saw with her eyes, there stands a pillar of salt deprived of all sense for abusing her sense in looking backe, for an euerlasting monument; & for an example of Gods iudg-

iudgment, to salt and season all posterities to take heede of back-sliding into sinne. She might pretend that shee looked backe to encourage her two daughters that followed her, but because her heart followed her eye backe againe into Sodome, therefore was this punishment vpon her, as a dreadfull document to answer all turnebaks vnto sinne, that they shall not haue Gods grace to step one foote forward to the seruice of God. Nay the seruants of God who haue obtained pardon vpon their true repentance, God doth notwithstanding pro-

proportion his temporal punishments vnto their sinnes, to teach vs that none of vs shall euer be any gainers by sinning. Was not *Dauids* adultery wel rewarded in *Absolons* folly with his Fathers Concubines? And for his murder of *Uriah*, the sword was not to depart from his house all the daies of his life. And because his sonne *Salomon* diuided Gods kingdome and religion, betweene God and Idols, therfore God diuided his kingdome between *Rehoboam* and *Ieroboam*. And because his sonne *Rehoboam* would needs be a yoke-maker to oppresse *Israel*,
fo

so as his little finger
should be bigger, than
his fathers loynes; there-
fore God brought it a-
bout that his loynes were
no bigger than his fathers
finger, by cutting off, of
ten Tribes at one blow.
So I haue giuen you a
taste, and but a taste of
this truth, in the roote,
in the tree, and in the
branches: in nations, &
in persons that be repro-
brate, & in the true ser-
uants of God, but these are
but temporall iudgmēts,
God tempers all his
iudgments; they be like
our *quarter Sessions*; here
and there some are ad-
iudged in this world for
examples sake, and as
David saith in the 58.

Pfalme, the last verse, that men may say, *doubtlesse there is a God that iudgeth in the earth.* For as *S. Austin* hath well obserued, if all sinners should bee punished in this world; wee should feare no farther iudgement; and if none at all, wee should doubt of Gods prouidence, in the first booke *de Ciuitate Dei* the 8. Therefore there shall come a day when this my text shall be fulfilled *in plenitudine*, in weight, number, and measure, in a most exact proportion; when the deniall of a crum of bread vnto poore *Lazarus*, shall bee requited with a deniall of

of a drop of water in hell
fire; When the vials of
Gods vengeance shall bee
powred out in full mea-
sure vpon damned spi-
rits. When infinite tor-
ments shall bee inflicted
vpon sinners for their
sins; which as the haire
of their heads are innu-
merable and infinite, so
shall the punishment bee
vpon obstinate sinners a-
gainst that diuine maie-
stie which is infinite; And
vpon impenitent sinners
for frustrating and ma-
king voide that price of
their redemption, which
is infinite. And vpon
those vngratefull wret-
ches, who haue made so
little reckoning of the
graces

graces and blessings of God towards mankinde, which are infinite. And as infinite torments shall be inflicted proportionable vnto their infinite sins committed against God; so likewise the omission of our manifold duties, shall there be punished with an vtter deprivation of all comfort: there shall be vtter darknes, and no mitigation of torments, no not for a moment; Where the tormentors are spirits and cannot be weary; where the worme shall euer gnaw, and neuer dye: where the fire shall bee vnquenchable neuer going out; where the breath
of

of the Lord like a stream
of brimston doth kindle
it, Esay 30. 33. there shall
bee no hope of deliue-
rance (and yet were it
not for hope the heart
would burst) no, there
shall be no hope, yet the
heart must hold a roote
of immortalitie, conti-
nually feeding both
soule and body vnto e-
ternall death. What re-
medy then but patience?
Nay, no patience nei-
ther; who can dwell
with euerlasting burning,
where shall bee weeping
and gnashing of teeth,
and not lose his patience?
seing that gnashing of
teeth is an effect of an
impatient furie. But alas,
replies

replies the vnfaithfull
sinner, what proportion
is here? Shall I be puni-
shed with eternall tor-
ments, for my momenta-
nie sins? euerlasting bur-
ning for a few yeares sin-
ning? what proportion?
Verily a most exact pro-
portion; for hee that
doth delight in sinne,
doth desire that those de-
lights of his, might con-
tinue if it were possible
for euer; now saith *S.
Bernard* the very desire
of sinning is sinne it selfe,
before God; therefore
an infinite desire shall be
eternally punished. Be-
sides, that of *S. Gregorie*
(I take it) is well groun-
ded, he that dyeth with-
out

out repentance, iustice doth presuppose that if that man could haue liued for euer, hee would haue sinned for euer; if thou then wilt offend thy God *in eternitidine*, that is, so long as thou liuest, then God will iustly punish thee *in eterno*, that is, so long as God himselfe liueth, for euer and euer. For those, that will sinne against God, so long as they haue any being in this world, without repentance; they shal be punished by God, so long as they shall haue any being in the world to come, without mercy. The contrary doth illustrate and proue both; who-

whosoever continueth
to the end he shall be sa-
ued, saith the text: By
what proportion? Be-
cause God in mercy
doth presuppose, that
that man if he had liued
for euer would haue
continued for euer in
well doing. Therefore
as God in his iust mercy
doth crowne our perse-
uerance with immortali-
tie; so likewise in his
most iust iudgment shall
he punish finally all im-
penitencie with eternall
vengeance, iust as a man
soweth so shall hee also
reape in most exact pro-
portion. And let this
serue for the truth of this
proposition.

Now

Now followeth the generall to bee examined, *whatsoever a man soweth, that shall hee also reape.* Whatsoever; be it good, or bad; be it sown to the flesh, or to the spirit, which is the Apostles distribution in the verse following. If to the flesh; then is it generall without exception, that whatsoever is sown turneth to corruption and to our confusion, as *Hosea* saith cap: 8. 7. they sow the winde, and shall reape the whirlwinde. Their roote is rottennesse and their bud dust, *Esay* 5. 24. But marke the phrase, *Quicquid seminaverit homo: Whatsoever a man*
C
shall

shall sow. For there are some weeds which grow of themselves naturally, without sowing; others about which wee take paines and imploy our selues with all industrie, and are of our owne sowing. As *S. Bernard* amongst his sentences likewise expoundeth, *semine tuo, i. e. operibus tuis*: calling the deeds which wee doe, the *seede which wee sow*. And Ioh. 8.44. our Sauiour saith, that when the Deuill speaketh a lye, *de suo loquitur*, hee speaketh that which is as it were of his owne sowing and growing.

I. As for those weeds which grow vp in vs without

out our sowing, if so be
that they displease vs, as
they did the Apostle in
the 7. to the Romans,
verse 24. *ταλαίπωρος ἐγὼ αἰ-
σῶμαι*, O wretched man
that I am who shall deliver
me from the bodie of this
death? if we finde in our
selues a loathing of our
sinnes, or of our selues for
sinne: If we be vexed at
the soule for our owne
sinnes as the Cananitish
womans daughter was
for her diuell: if wee la-
bour to suppress them;
and learne of our Cap-
taine Christ in the 3. of
Gen: vers. 15. to strike at
sinne in vs, so soone as
euer it begins to put out
the head; If wee dash
C 2 these

Match. 15.
22.

these Babylonish Brats
against the stones whiles
they bee young *Psalm.*
137. 9. (for sinne is a net-
tle, it must not be dallied
withall, or tenderly han-
dled, for then will it
stinge vs,) if wee doe la-
bour I say to weede out
these sinnes that grow in
vs; then God is mercifull
to passe them ouer, for if
*thou Lord shouldst marke
what is done amisse who
should be able to abide it?*
we should reap then no-
thing but gall and bitter-
nesse, if we do that which
we would not do then it
is not we, saith the Apo-
stle, but sinne that dwel-
leth in vs, sinne that is
present with vs, sin that
growes

growes in vs naturally
without any sowing.

But on the other side
if wee plow and sow ini-
quity ; if we doe *imagine*
mischiefe vpon our beds, as
David saith ; if we do stu-
die to bee naught , and
take great paines to doe
wickedly as *Ieremie* spea-
keth cap. 9. 5. if we break
vp the fallowes and fur-
rowes of our hearts vnto
sinne ; and make our eies
Brokers vnto the heart
of iniquity ; if we go and
buy strange seedes at the
Theater ; and (I tremble
to speake it) fetch home
new fashions from the
house of God ; if we doe
delight to bee merrie in
impiety, and to animate

and stir vp one another
as the Prophet *Isaiah*
speaketh the 56. chap. the
last vers. *Come I will bring*
wine and wee will fill our
selues with strong drinke, to
morrow shall be as this day
and much more abundant:
then what is this but to
plow and sow and water
wickednesse ; and then
shall wee be sure to reape
a most ranke haruest?

If it bee good feede
that wee sow, we shall be
sure to reape the same at
the hand of God whatso-
euer it be, whether it bee
beneuolence vnto men,
or deuotion vnto God,
be it sowne neuer so se-
cretly; the closer the bet-
ter, *thy father which seeth*
thee

thee in secret shall reward
thee openly. Whatsoever
a man soweth there is an
other difference in re-
spect of God ; For God
doth sowe much good
seede amongst vs and he
reapes little or nothing at
all. When his son Christ,
did sow his seed himselfe
with a most skilful hand,
some fell by the way side
and wanting good mold
to couer it, it was quickly
taken away, that is, the
people would presse and
throng one another in
the gates, and flocke vn-
to his Sermons, but it
was out of curiositie or
for formalitie (like these
times) a solemne hearing,
and a solemne forget-
ting.

ring Some fell in stonie
ground, and was well
bladed, but not well roo-
ted, & therefore quickly
faded, that is, so long as
the loaves lasted, so long
as the Ministers of Christ
did fill their bellies they
heard the word with
cheerefulnes and alacri-
tie; but when the Sunne
of persecution arose, they
withered, when the crosse
came they fled. Some
fell amongst thornes
which choaked his good
seede; yea and persecu-
ted the Sonne of God
the seed-man of the
word, with great sharpe-
nesse & bitternes. Now
if the sonne himselfe had
no better successe no
maruell

maruell though his seruants haue great cause to complain, with the three great Prophets of God with *Esay* in the 49. the 4. verse *I haue laboured in vaine and for nothing, our iudgement is with the Lord and my workes with my God*: with *Ezechiel* the 33. and 32. verse whose Sermons were like the songs of one that could sing well and had a pleasant voice, for they heard him but they did not understand; as if we were called vnto these places on-ly to tickle and fill your eares with a tickling phrase or plausible eloquence. With the Prophet *Ieremie* the 6. chap.

the 29. verſe, who complains, that his bellows are burned, that the lead is consumed, and the fire hath melted in vaine, it ſeemes hee had gotten the conſumption of the lungs amongſt them; he had burnt a hole in his bellows, had ſpent his Spirit, and laboured in vaine. Thus, I ſay, God doth plow and ſow, and call to his people by his ſonne, by the Prophets, by his miniſters, he looked for fruit, and behold hedge-fruite; ſuch as the heathens bring forth & ſcarce ſo good; he waited for grapes and behold labre ſea wild grapes. But now whatſoeuer good thing

thing a man shall sow vn-
to God, he shall bee sure
to reap the same at Gods
hand whatsoeuer it bee;
be it sowne in pietie, or
sowne in charitie; in pie-
tie, to the mainetenance
of Gods seruants; or in
charity to our brethren,
whether it be giuen to a
Prophet in the name of
a Prophet; or to the
poore in the name of
Christ; it shall haue a
Prophets reward, to pre-
pare his soule in this life
and a kingdome for to
crowne him in the life to
come, thats for the qua-
litie.

So likewise for the
quantitie whatsoeuer a
man soweth be it little or
much;

much ; the 9. of the 2.
Corinth. the 6. verse, *He
that soweth sparingly shall
reape sparingly, hee that
soweth bountifully shall also
reape bountifully, both shall
be Reapers according to
the quantity be it little or
much whatsoeuer is
sowne; if it be sowne with
the right hand ; if it be
giuen in the right name;
be it more or lesse, hee
shall reape the same at
Gods hands from a cup
of cold water vnto the
erecting of Hospitalls;
from a crumme of bread
giuen to poore *Lazarus*
at your gates, vnto the
continuell feeding and
cloathing of such as these
littly-great friends well
pur-*

purchased by Mammon. If ye will listen to the aduice of our Sauour Christ, who is wiledome it selfe, he tells you, that you cannot make better vse of your wealth nor make a better purchase, then to purchase such friends as these. Then by his aduice, *let vs bee strong in well doing*, and encouraged by the example of others, for whom wee are to praise God, & blesse his name, for sending downe his gracious Spirit and mouing the hearts of many in this kind, as you heard the last day.

These and others present themselves at this time

time like *Lazarus* in *Abrahams* bosome; a most heavenly ornament vnto this City, and they shall rise likewise at the last day not to condemne but to commend and by their publike testimony before men and Angells to receiue their good Benefactors into those euerlasting Tabernacles. This shall be the thankfulness these friends shall return if you will make the purchase. Let vs therefore bee moued by the wise counsell of our blessed Sauiour, and so vse these temporall blessings that God hath bestowed vpon vs; as we may still liue in hope of that blessed

sed sentence at the last day, *Come ye blessed of my Father inherit the kingdome prepared for you.* Why? because yee haue clothed the naked, and fed the hungrie; doing it vnto them, is as vnto my selfe. And let vs be assured of the truth of this my text; that whatsoeuer wee doe sowe, little or much; we shall be sure to reape the same.

Here right honourable, right worshipfull and beloued in our Sauour Christ, I would very gladly haue made an end, but as I haue viewed my text a part by it selfe, so is it my part to set it in frame as I found it; and

and then I must of necessity fall vpon a point, which I may not touch without a preface. I haue broken the rule of method in making that an Appendix which should haue beene an exordium and entrance vnto my speech; because I thought that if the time would haue cut of any thing it should cut of that, if I should balke it, or wilfully omit it. Here be many Schollers and Diuines present, that would say, I came not close home to my text: And when I am come to it, my conscience tells me, that true preaching is to carrie the text home to your consciences

sciences. Let me ingenuously confesse vnto you, that when I first pitched my meditation vpon this sentence, I did not at all thinke of the wordes immediately going before, which now I must needes read vnto you, for they are the very key that open my text ; let him that is taught in the word, make him that hath taught him partaker of all his goods. Be not deceiued. God is not mocked for whatsoeuer a man soweth that shall hee also reape. The words are plaine enough without a commentary ; let him that is taught in the word, be he whatsoeuer, (so hee be taught

taught in the word) let him make *him*, not *them*; though them also as occasion shall require; (for the Galathians no doubt had many Teachers, as wee also haue) but make *him* especially, who hath the cure and charge of thy soule Partaker of all thy goods ; This is the Apostles precept.

But if thou seekest shifts, and deuices to defraud him; thou thinkest thou deceiuest him, but thou deceiuest thy selfe ; Be not deceiued ; for though thou be, yet thou canst not deceiue God, it is his portion, it is set a part for the maintenance of his seruice, and God will

will not bee mocked.
whatsoever thou sowest
in this kinde thou shalt
also reape. You see, be-
loued, how this Scrip-
ture falls, and I am afraid
it falls heauie vpon many
in this City.

*Be not deceined, first in
confounding beneuolence
and duty, there is a subtle
fallacie in these tearmes
and in these our times.
Beneuolence is like their
free-will offrings of olde:
and duties as their ordi-
narie oblation. Beneuo-
lence doth remit the
quantity of the gift and
the comfort of the per-
son to whom it is given,
vnto the liberality of the
Benifactors; But duties
they*

they doe prescribe, and limit, & cut by a thread, For the first, this place, where now we are assembled is to bee commended, and this will reckon and renowne you amongst the vertuous of this City; but this is not the point of my text. The Apostle speaketh of an other kinde; Wee praise God for this, and blesse him for the *benivolence* of many, vnto diuers: But as a dutie of all, vnto all those whom God, in his prouidence, hath set ouer their soules, is that whereof the Apostle speaketh. This appeareth in the 9. of the first to the *Corinthians* vers. 4.

Hanc

Haue wee not power? that is, haue we not right as a dutie belonging vnto vs? that milke that the flock doth owe to the Feeder; that fruit that the vine giues to the planter, is (in that place) that portion which God takes to himselfe if it be withheld from him, he counts it a mocking of him. Let those (Beloued) who haue not in this kinde vrged the purses of any, nor hope that they euer shall, let them haue leaue, something more freely, to discharge their consciences herein.

What is the part then, the Apostle meanes or alludeth vnto in this place?

place? is it that portion which God allotted vnto the *Leuites* vnder the law? No, by no meanes; that were too much; for the *Leuites* had, besides their tithes and offerings, besides their first fruits, sacrifices and vowes; they had 48. walled Cities, with large Suburbs for their cattle; large glebes to plant and sowe in; whenas their whole land, was not so bigge as the third part of *England*, what then, is it precisely the tenth part, which God doth challendge to himselfe in mount *Sinai* the 27. of *Leuit.* the 12. almost 430 yeares before the *Leuites* had any part?

no by no meanes, that were too much; how then? is it any part at all, of all thy goods? Verily thus much is agreed vpon, of all sides; (for now I must touch no contro- uersies) this I say is agreed vpon vnder the Gospell, that the Church of Christ, after that it was once erected, did in her continuall practise according to the very letter of Saint *Pauls* text in this place, determine a portion, be it what it will be, a portion I say in all thy goods, the reason was, that the Pastor and the people might stand, and fall together: that hee might haue compassion of

of thy losse, as well as
 comfort in thy encrease;
 both alike depending
 vpon the prouidence of
 God; that he might pray
 as affectionately in a
 storme as the Marchant;
 and praise God in time of
 safety also. Why, so hee
 should doe howsoever;
 yet because we are men,
 and not Angels; the wis-
 dome of God thought it
 meet to encourage them
 by allotting a portion
 both in towne and coun-
 trie, out of all thy goods.
 So saith *Paul* Κοινοῦντες τὸν
 οὐρανὸν ἀγαθοῖς.

Yea but ye will say put
 out that same οὐρανὸν and
 wee will compound with
 you by house-rent, so
 shall

shall you be at a certaine;
exchange is no Church-
robbery, the Law hath de-
termined it, true and in
great wisdom, for the
law must of necessity, to
preuent many mischises,
it must, I say, leaue ma-
ny things vnto the liber-
ty of thy conscience, for
to bee answered in a
higher Court. Wilt thou
performe no more duties
to God nor men, then
the Law of man can ex-
tort from thee? if wee
should preach vnto you
no more Saboth dayes
in a yeere, then the Law
doth exact at our hands,
you would thinke wee
scarce discharged our
consciences. But to the

D

point;

point ; what rent do you
meane ? that which is in
true valew , or that for
which, it may be or hath
beene lately let ? No by
no meanes, that were too
much ; then our Pastors
would bee so proud that
their owne sheepe should
not be able to rule them ;
they would tell vs too
plainely of our faults, &
looke ouer seriously in-
to our actions. How
then ? it shall be after the
old rent, but so old, that
a new rate of all things
are since that time in-
creased fourefold, and
our families (by permis-
sion of marriage) are
manifold. Is this a fit
proportion, when a Citi-
zen

zen shall pay but in proportion but a fifth of the tithe to that that the cuntry labouring man doth pay? When a man shall giue a Comissarie so much towards the poore mans boxe, for a licence to eat flesh in Lent, as he giues to his Pastor for feeding of his soule all the yeere long? Is that a good proportion? howsoever it falls more or lesse, better or worse, you will giue no more; and by a fraudulent deuise vnder hand, thus you conueigh the matter; we will pay part of the rent by bond, and the rest by lease, so wee will sweare, and sweare truly, that we

pay no more rent: Or in the same lease, I will pay part in the name of a fine, For I haue learned a prettie distinction betweene Fine and *rent* in that kinde, so I will swear and sweare truely that I paid no more rent. And wilt thou sweare this? oh collusion worse then Iesuitisme.

Beloued, you had better equiuocate for all the clothes in your shops; for all your goods by sea & land, then in this case. It is Gods cause, and God is not mocked, *whatsoeuer a man soweth in this kinde he shall bee sure to reape the same.* Remember *Ananias and Saphirah*; for this

is done not vnto men,
but vnto God, *did you sell
your possession for so much?*
yea, *for so much*, saith *A-*
nnias, and iust for so
much saith *Saphirah*;
they said so, but they did
not sweare so; yet you see
what a haruest they did
reape presently, by not
obeying Gods will; I
would to God wee were
worthy to moue that
high Court of Parlia-
ment in this one mis-
chiefe. If wee haue too
much, let them giue vs
lesse; onely let there bee
plaine dealing in Gods
cause; let them not suffer
men to run their soules
and consciences vpon
the pikes of periury, vp-

on these nice equiuocations which shall pierce them through vnto eternall death.

I am sure I haue wearied your patience ; but one word more , and I will remooue my finger from this sore. Shall I tell you what is the cause of all this, besides that roote of all euill , couetousnesse which rootes vp all pietie and dutie, that concernes the purse? beside that pride of heart that makes euery one almost to thinke himselfe wiser then his Teacher, and that they are able of themselves to prescribe Lawes vnto their owne consciences ; there is one
especiall

especiall cause of the transgression of this my text : The very same which was the occasion that moued the Apostle *Paul* to write this text. Doe you know what *Corban* meanes ? it is in the seuenth of Saint *Markes* Gospell at the 11. verse, it is when as voluntarie oblations doe dispense with necessarie duties : Bring your offerings to vs say the Pharises, and then for the rest it is no matter ; *Corban*, such Pharises did bewitch the *Galatians*, against whom the Apostle writeth this Epistle; who as they did withdraw them from the

truth, so withall they did withdraw the maintenance from their true Teachers. And our Apostle may seeme by the spirit of prophecie to haue directed this worthy Epistle against our Priests and Iesuits, who crie, *Corban* vnto their Disciples; telling them, that they are their ghostly fathers; it is no matter for their Ministers; neglect them as Hereticall: and I pray God that *Micah*, that is, the Courtier and the Church-robbing Patron haue not taught his Leuite and trencher Chaplaine also who sits at his table and serues in his house, to say *Corban*,
that

Judg. 17.
10.

that his stipendarie pension which hee begrudgeth him out of his benefice is rather a beneuolence then a dutie.

Be not offended, Beloued, because I haue told you the truth, I haue of purpose abstained from any thing that is questionable; the truth, as I haue conceiued it, I haue told you plainly and briefly, & as I haue discharged my conscience in this point, so I doe humbly and heartily pray vnto the God of heauen, that al of vs, may both in this, and all the rest, discharge our consciences in obeying the truth; that wee may so

D 5 dispose

dispose of our selues, as
nether the profits nor the
pleasures of this world
any way hinder vs from
this truth, that wee may
place our hearts & soules
on the certaintie and the
generalty of the same,
that *as a man soweth so*
shall hee also reape, either
the same in kinde, or in
proportion. Whatsoever
it be, be it good or euill,
sowne to the flesh or to
the spirit; be it in pietie,
or Charitie; bee it more
or lesse, he shall be sure to
reape the same; partly in
this world, but most fully
in the world to come.
Let vs now desire of Al-
mighty God our graci-
ous Lord for a shower of
grace

grace for this that in
some weake measure
hath bin sowed amongst
vs at this time, that it
may fructifie and be co-
uered and receiued into
our hearts so as Satan do
neuer steale it away ; but
that it may take deepe
roote in our hearts, and
bring foorth fruite to
our endlesse comfort
through Iesus Christ

our L O R D

Amen.

A

25 AP 56

A
SERMON
PREACHED AT
Mercers chapell
in LENT
1614.

BY
ROGER FENTON
D. in Divinitie.



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PREACHING



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1816



CANTIC. 8. 6.

*Set mee as a seale on
thine heart, and as a
signet vpon thine arme,
for Loue is strong as
death, Iealousie is cruell
as the graue.*




L H E lodaine
change, of
the person in
this kinde of
SCRIPTVRE
which is penned Dia-
logue-wise is the cause of
the

the greater difficultie of it, but for the vnderstanding of these wordes which now I haue read vnto you, they do concerne the Speaker whose wordsthey be, whether the words of the Bridegrome vnto his spouse, or the wordes of the spouse vnto her Bridegrome, whether Christ speaketh them vnto his Church or the Church of Christ vnto him. And it makes little difference whether that Christ our Sauour do exhort vs to set him as a seale vpon our hearts and to weare him as a signet vpon our arme, or whether that the Church do desire Christ
to

to set her as a seale vpon
his heart or to set her as a
signet vpon his arme, the
difference is no more
then the counterpane
betweene one and the
same lease, for here the
same things are deliuered
vp betweene Christ and
his Church interchange-
ably, so hath Almighty
God in his wisdom e-
uer provided through-
out the whole doctrine
of Christianity as Saint
Austine noteth, that those
places which are of most
difficulty there is in them
the least danger of mis-
taking, and those points
that are most necessarie
to be knowne vnto salua-
tion they are most plain-
ly

ly of all other expresse
in the booke of God.
If yee conceiue them to
bee the wordes of the
Church vnto Christ,
then they deuide them-
selues into a petition and
a reason of the petition,
& if you conceiue them
to be the wordes of Christ
vnto his Church then
they diuide themselves
into an exhortation and
a motiue, each of them
twofold; for the word of
this affection of loue ne-
uer vseth to come single,
for hee that loues, loues
for to dwell vpon it, for
to repeate and to reite-
rate the petition or the
exhortation which is the
first part, which is expres-
sed

fed by a seale on the hart,
and againe by a signet
placed vpon the arme;
the reasons or the mo-
tiues being also double it
taketh hold of two affe-
ctions, the affection of
loue and feare, the two
hands of the soule as
Saint *Austin* calleth them
by which the soule is pul-
led and mooued to and
fro; either vnto good or
vnto bad actions. Here
is Loue, stronge loue,
stronge as death, and af-
fection that will mooue
vs: if not, here is feare of
lealousie that growes
cruell, lealousie cruell as
the graue, if loue will
moue vs, wee shall bee
knit vnto Christ, that
way;



way ; if not, if feare will
moue vs , wee shall bee
drawne vnto Christ that
way ; and if neither of
these single will moue vs :
if both together will
moue vs , here is feare
that growes out of loue,
& grounded vpon loue ;
loue is strong as death ;
but if abused she growes
iealous, and that Iealou-
sie growes cruell. But if
neither loue nor feare
nor both these grafted
together, will drawe vs,
then is our case most des-
perate, & this I conceiue
to bee the resolution of
the text , & the branches
whereof you haue heard
in my text , *Set mee as a
seale on thine heart and as
a signet*

a signet vpon thine arme:
that is the petition of the
Church; or the euidence
of Christ his two meta-
phors, which doe most
liuely expresse and set
foorth vnto vs. The
neere coniunction be-
tweene Christ and his
Church, in the 22. of *Je-*
remie the 24. verse, as I
liue saith the Lord,
though *Coniab* the sonne
of *Iehoiakim* king of *Iu-*
dah were the signet of
my right arme, that is,
as neere to mee as neere
possiblie could be, yet I
would cast him off; The
personall vnion of the
sonne of God vnto our
nature it is the first great
mysterie of godlinesse,
for

for without controuerſie
great is the myſterie of
godlineſſe the 1. of *Tim.*
the 3. chap. the laſt verſ.
God manifeſted in the
fleſh. Yet notwithſtan-
ding you may be bold to
ſay that this vnion wher-
of *Salomon* doth here
ſpeake it is aboue that
and a neerer vnion and
coniunction vnto vs in
two reſpects ; firſt that
hypotheticall vnion, it
was the coniunction of
God and mans nature in
generall, but this comes
neerer & doth incorpo-
rate our particular per-
ſons into one bodie with
Chriſt. Howſoeuer the
other in his owne nature
bee great betweene the
things

things themselves vni-
ted, yet notwithstanding
this is vnto vs more com-
fortable because it brings
with it a particular appli-
cation to euery one, that
wee may say and pray
with *David* in the 35.
Psalm the 3. verse, *Say*
vnto my soule I am thy sal-
uation, not onely vnto all
in generall but vnto thy
soule and my soule in
particular which is more
comfortable. Therefore
God hee hath for this
purpose not only ordain-
ed the preaching of the
Gospell in publike to de-
clare the loue of God in
Christ Iesus to mankind,
in generall; but hee hath
also instituted sacra-
ments

ments which are ministred vnto euery ones persons in particular; that as Gods loue is vnto all, so he confirmeth the same loue to euery one in particular that is capable of the same.

Secondly, this conjunction which this metaphor expresseth, it exceedeth the other in this, that though Christ did take our nature vpon him, and our nature with all humane infirmities, yet hee did take it cleane voide of all sinne; but in this mysticall vnion betweene Christ and his members, though we be full of sinne and infirmities as well in soule as body,

body, yet he vouchsafed
to knit vs vnto himselfe
as being one bodie. Iesus
Christ ties vs as in an vn-
separable knot, which v-
nity is most comfortably
in the Scripture set forth
by two Metaphors, both
which come short of
these meraphors in my
text. It is exprest by
the head and the mem-
bers; and by man and
wife, but *Nero* or some
Tyrant may chop the
head from the members;
and death doth make a
separation between man
and wife; but of this vni-
on, saith the Apostle
Paul, I am perswaded
neither death, nor life,
principalities, nor pow-
E ers,

ers, shall be able to separate vs from Christ, and in the 8. of the Epistle to the *Romanes* the 28. also we know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose. But the two metaphors of my text are more emphaticall; for the heart, it is the fountaine of life, it is the first that lieth and the last that dieth; and the arme is the instrument of power; if Christ haue set vs as a scale vpon his heart, and as a signet vpon his arme, let vs see what principalities or power, what life or death, is able
to

to make a separation betweene vs, except he can be overcome who is omnipotent God himselfe, this signet shall neuer bee plucked from his arme; and vnlesse he can die againe, who is life it selfe, the Lord of life, this seale which is imprinted in his heart shall neuer be blotted out; this admirable coniunction betweene Christ and vs, it is here declared in this place, and propounded by way of a petition, whereof we may be bold to make a position and say indeede that Christ hath set vs as a seale vpon his heart and that he hath worne vs as a signet vpon

his arme. For that which was the wish the prayer & desire of the Church, in *Salomons* time when this song was sung, that is now inioyed by the Church of Christ; their wish is our Article; their prayer our creede; wee doe belecue it, because Christ hath manifested it; since the Son of God did take vnto him an heart and an arme, that is to say a humane soule within, and a naturall bodie without, hee hath in that soule and body fully granted the petition to the Church, and set vs as a seale vpon his heart. For were not we deeply imprinted in his heart when

when he suffered his hart
to bee deuided by the
point of the speare, when
he shed out water & his
heart bloud in loue vnto
vs, when he was in a man-
ner forsaken of his owne
Father rather then his fa-
ther should forsake vs.
That Euangelicall Pro-
phet *Isaiab* in the 49. cha-
ver. 16. saith in the person
of God vnto *Zion*, *I haue*
ingrauen thee in the palmes
of my hands; were we not
deepely ingrauen in the
palme of Christs hands
when hee suffered both
hands and feete to bee
pierced vpon the crosse,
it was a deep impression;
and Christ would neuer
haue suffered it vnlesse

this seale had bin deeply printed in his hands, shewing them after his resurrection this print still, in the 24. of Luke, *Behold my hands and feet.*

It is a question amongst Diuines whether those scarres in the hands and in the sides of our blessed Sauour which remained in his bodie after his death & resurrection (to the end that hee might shew himself vnto a few) doe not yet remaine in his glorious body being in heauen; that he may shew them at the last day of his resurrection, that they might looke vpon him whom they had pierced; and this is with-

without all question the
impression spoken of in
this place, remayning
still on his hands and
heart, and Iesus Christ
doth euen weare vs and
makes as precious ac-
count of vs as the signet
of his right hand; for
the same affections hee
had here on the earth, he
hath carried them with
the same bodie vp into
heaven; and as hee re-
membred vs vpon the
Crosse, so doth hee not
forget vs when he is now
in his kingdome. Hee is
not like *Pharaohs Butler*
that forgat *Ioseph* (who
was so kinde to him in
prison) when hee came
to his preferment; but

Christ hee remembred
the petition of the these,
thou now remembrest
vs because thou art in the
same passion with vs, sub-
iect to the same death,
but when this passion is
past, when thou cōnest
into thy kingdome, o
God remember me then.
So doth Christ remem-
ber vs now when hee is
come into heauen to the
right hand of God; hee
remembers vs as hee did
remember vs when hee
was dying and shed his
precious blood for vs on
the Crosse. Wherefore
did he take humane af-
fection vpon him, but
that hee might expresse
this loue vnto vs?

The

The affection of loue is noted to be most vehement in women, as *Dauid* doth expresse 2. Sam: 1. 26. speaking of *Ionathan*; *Thy loue to me was wonderful, passing the loue of women.* And because the affections of that sexe are naturall & so should be most tender, therefore our Sauour when hee came to bee incarnated and to take our flesh vpon him, he was *made of a woman* Gal: 4. 4. and yet because sinne doth naturally harden the heart, and dull the affection, therefore he tooke them from a pure Virgin, and that they might yet bee more tender, he did free
E s them

them and purge them from all sinne: and these affections hath he in his bodie taken vp with him into heauen and set them at the right hand of God his Father, and therefore I may be bold to say hee hath set vs as a scale vpon his heart, and as a signet vpon his arme, and with his stretched-out arme he hath mightily defended vs, and preserved his poore Church from time to time from all enemies.

Thus the petition is easily heard and granted, therefore I will not stand long vpon it; that which happily you are more loth to heare, yet that
which

which is more needfull
for mee to speake, is the
dutie reflecting vpon it,
if we take that sense, or
the very literall sense it
selfe, that Christ doth
exhort vs that we set him
on our hearts as a seale,
and weare him as a signet
on our arme. And of
this dutie here be many
branches notably expre-
sed in these two meta-
phors. For first there's a
heart, there we must euer
begin. It is a maxime in
Diuinitie, that which the
heart doth not, is not
done at all before God:
for whatsoever is done, is
but formally done, it is
not effectually done, vn-
lesse the heart be affected
with

with it : the heart it is the first that liues by nature , so it is the first that must liue againe in our regeneration and new birth : It is the first that God doth challenge in the first Commandment of the first Table, *Thou shalt haue no other gods before me*, that is, in my presence, or before mee in thine owne affection, *but thou shalt loue me with all thine heart and with all thy soule &c.* It is the last Commandment of the second Table, *Thou shalt not conet* , in thy heart. God in his Table begins with the heart first, because in all our actions the first thing that God beholds

beholds is the heart : but
in the second Table
which is for continuall
duties amongst men, it is
in the last place, because
the last that a man can
see, is to see into the
heart ; so then to take all
ten Commandments to-
gether, the heart you see
it is the *Alpha & Omega*
the first and the last of all,
and so in truth it is all in
all, for giue God the
heart and all the rest will
follow ; a heart therefore
hee doth claime at our
hands in this exhortation
in the first place, and this
heart it must be wrought
like wax that it may re-
ceiue the impression of a
seale, for so saith Christ
here

here to his Church, *set me as a seale upon thy hart.* You know the matter that is disposed for to receiue an impression, it must neither be too hard nor too soft, for if it bee ouer hard it will not take it, and if ouer fluxible it will not hold it, therfore the heart must bee of a good temper to receiue the impression of the seale of Christ. As a braine if it be too dry it will not be apprehensiuē, and if too moist it will not be retentiuē, it must be a well tempered brain that shall receiue both in apprehension and memorie: So the heart that receiueth Christ and his
righ-

righteousnes must be of
a good temper : some
hearts are too hard that
will take no impression
at all, like the hearts of
the Cheifetaines among
the Iewes , that nothing
could mollifie them, no-
thing would moue them,
nothing would perswade
them to haue pittie and
compassion on our Sa-
uiour Christ. *Pilat* him-
selfe when hee had made
furrowes on his backe
with scourging him and
crowned his head with
thornes, he brought him
out before them, to see if
they would haue pittie
and compassion on him
to say it is enough; but
their hearts they were
hardned

hardned they would receive no impression at all : On the other side the hearts of the people, they were soft and unstable and vnconstant, ready to cry *Hosanna* one day, *Blessed is hee that cometh in the name of the Lord*; and shortly after *Crucifige, Crucifige*; the hearts of men do offend in these two extremities, sometime they are too hard to receive any impression, and sometimes they are againe too inconstant they will not hold it, there be as a Divine speaketh, not onely Sabbatharians that were heretikes, but Sunday-Christians also that hap-
ly.

ly vpon the Sabbath will
take some impression;
some certaine qualme of
religion haply may come
ouer their consciences,
but it is quickly gone
again; they serue God
vpon the Sabbath, and
serue themselues and the
Deuill all the weeke af-
ter: they are resembled
vnto that goodly Idoll
Dagon in the 5. chap: of
the 1. booke of *Samuel*
the 4. verse, who so long
as he stood in his place
in the temple was a good
ly Idol to looke vpon,
but the next morning
when they came they
found his hands and his
head at the threshold of
his temple, so as the text
saith,

saith, there was nothing left but the very stumpe of an Idol; so is it with many of vs who comming into the house of God to heare a Sermon, and it may be with great shew of deuotion also to receiue the Sacrament, but at the Church doore there lies their hands and affections, nothing remaineth but a very stumpe of religion, they haue neither hands to doe a good deed, nor happily tongues to speake a good word all the weeke after; these be Sabbath day Christians. But if we will fruitfully receiue the ingrafted word of Christ which is able to saue

saue our soules, as the Apostle speaketh Iam:1. 21
We must haue a heart fit
to receiue and retaine
that his impression; *set
me (saith Christ) as a seale
vpon thy heart,* the image
of Christ and the super-
scription of Christ must
be both vpon our hearts,
our Saviour Christ saith
in the 17 of Mathew,
when they brought him
a peece of money, *Whose
image and superscription is
this, they said it was Ce-
sars, why then giue vnto
Cesar that which is Cesars
and giue vnto God that
which is Gods: the image
that must bee vpon our
hand, it must not be the
marke of the beast Apoc.*

13. 16. in token that wee subscribe to the doctrine of Antichrist, but it must be the image of Christ, and the superscription written about it must be the gospell of Christ. If in our liues and conuersations we conforme our selues to the image of Christ in righteounesse and true holinesse Ephes. 4. 24. walking not after the flesh but after the spirit Rom: 8. 1. and if only to the gospell of Christ which is his true stampe and superscription; then we are Christs. For Christ will make a-like difference of men at the last day, as he did of the money-coines amongst the Iewes;

Iewes; hee looks vpon
the heart and tries the
reines, and will then aske
Whose superscription haue
ye on your hearts, which
must either be the print
of Christ, or the Deuills
stampe, those which are
Christs shall be giuen to
him, and that which is
the Deuills shall bee ren-
dred to him, to bee tor-
mented for euer. It be-
houeth vs therefore to
looke vnto this maine
point aboue all the rest,
that we receiue the right
stampe of our Sauour
Christ, and be obedient
vnto the superscription
of his gospell; and then
shall wee be sure to giue
vnto him a hand and a
heart,

heart, but thats not all,
we must haue an arme of
prompt execution, to an
heart of sincere religion.
You know that the heart
is the 'eate of affection,
and the hand it is the in-
strument of action, and
if Christ be imprinted in
our affections, then cer-
tainly wee will shew
Christ in our actions;
They be the two parts of
the sacred Law of God.

The first table as our
Saviour Christ teacheth,
it was thus, thou shouldst
loue the Lord thy God
with all thine heart, there
is the seale on the heart;
and with all thy strength,
there is the seale on the
arme, for that is the in-
strument

Instrument of strength.
Againe, an heart without an arme, you know, it is impotent, it would faine, but cannot : and an arme without an hart is laue and maimed, therefore both these must goe together, wee must haue an heart to receiue the impression of Christian religion, and wee must haue an arme also to defend it. Religion must haue a soule and a body ; againe, the loue that is in the heart is secret to our selues, so is all affection ; the seale vpon the heart is within, but the seale vpon the arme is apparant to the world, so that if we weare Christ
in

in our hearts inwardly, certainly wee will shew him in our actions outwardly, as thou wearest Christ vpon the heart, that is, as a priuy seale betweene God and thee; but if thou wearest Christ as a signet on the arme, that is, as the publique great seale before the world. Secondly, how must we weare him on the arme? as a signet, saith the Text, that is, as an ornament; so farre we must bee from being ashamed of the Gospell of Christ, that we must glory in it, and say with the Apostle, *God forbid that I should glorie in any thing but in the crosse of Christ;* Galat.

Galat. 6. 14. As the Prophet *Jeremy* saith, Can a maide forget her ornaments, or a bride her attire? yet my people have forgotten me dayes without number, saith the Lord. God would haue vs to make account of him, as of that which we most esteeme, as an ornament on thine arme. But what ornaments are signets? a signet is that which makes an impression on another thing, as you vse to weare your rings on your thumbs, not onely for ornament, but to seale letters withall: so a signet was worne on the arme, to make an impression and seale, in like
F manner

manner would Christ be
worne of Christians, not
onely to reioyce and
glory in him publikely,
and by an expression of
him in their outward ac-
tions ; but so to set him
out, as they make an im-
pression of their religion
& of Christ in the hearts
of others. In the 12. of
Dan. the 3. those that are
wise shall shine as the
brightnesse of the firma-
ment, and they that turn
many to righteousnesse
shall shine as the starres
in the firmament, for as
the starres are the brigh-
test parts of their orbes,
so those that are truly
wise, not to themselves
onely, carrying the light
of

of their knowledge referred in their own hearts, but so shew it and communicate it, as that they conuert others : they shall shine in an higher degree of glory in heauen, then others, and this is a point that doth especially concern those that are in any place of authority whatsoeuer, according to that talent of gouernment that God hath entrusted them withall and tied as a bracelet about their armes, that they should in their Christian and religious carriage, make an impression of vertue and deuotion in those that are vnder them. And this is

manner would Christ be
worne of Christians, not
onely to reioyce and
glory in him publikely,
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him in their outward ac-
tions ; but so to set him
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the starres are the bright-
est parts of their orbes,
so those that are truly
wise, not to themselves
onely, carrying the light
of

of their knowledge reservedly in their own hearts, but so shew it and communicate it, as that they convert others : they shall shine in an higher degree of glory in heaven, then others, and this is a point that doth especially concern those that are in any place of authority whatsoever, according to that talent of government that God hath entrusted them withall and tied as a bracelet about their armes, that they should in their Christian and religious carriage, make an impression of vertue and deuotion in those that are vnder them. And this is

to weare Christ, not only as an ornament to themselves, but as a seale to imprint him in others. It is a point that the schoole Diuines haue determined vpon good and probable ground, that as those who are religious in their places, and haue power to doe much good in this world they shall shine more gloriously in heauen; so likewise, they that are in place of authoritie, and by their bad examples draw others from God, they shall be cast as deep into hell; *Potentes potentius tormenta patientur*; mighty men shall be mightily punished, Wisd.

Es. 30. 33.

6. 5. 8. therefore it is said
that *Tophet* is prepared
for great personages that
are wicked ones, and by
their euil examples draw
multitudes after them.

What moued the rich
glutton in hel to become
solicitor for his brethren
at home that they should
conuert and repent, was
it any charitie or loue
towards them? No his
conscience told him that
he had shewed them bad
examples while he liued,
and if they were damned
his torment should bee
the greater for it. This is
the exhortation that
Christ makes to his
Church that wee would
set him as a seale vpon

our hearts, and set him as
a signet on our arme.

The motiues to stirre
vs vp to this dutie follow,
for *loue is strong as death*
and *ielousie cruell as the*
grane. But whose loue
and whose ielousie doth
my text here speake of?
of the ielousie of the
Church vnto Christ, or
of CHRIST vnto the
Church? It is the ielou-
sie of Christ without
question; for God he is
ielous of vs, but we can-
not bee ielous of God:
and to speake after the
manner of men, we con-
ceiue ielousie (if it bee
true and vnfained) to be
nothing else but an affe-
ction of loue, tending
vnto

vnto hatred vpon suspicion that loue is abused :
Now when wee doe ascribe any humane affection vnto God, we must separate from it all imperfections whatsoeuer ; if there be a ielousie not grounded in loue it is faultie ; or if it be a ielousie without cause it is blame-worthy : neither of these faults are in the ielousie that we ascribe vnto G O D , and vnto C H R I S T : hee is a ielous God, but his ielousie proceeds of loue, though it tend vnto hate vpon suspicion that loue is abused ; and not without cause: so God may be ielous of vs, but wee

cannot be ielous of God; the reason is, because he that is ielous is ielous of a partner in loue. I would to God (saith *S. Paul* to *Agrippa*, *Act. 26. 29.*) I would that all that heare me this day were both almost, and altogether such as I am. *S. Paul* cares not how many partners hee hath in the loue of Christ; the reason of the difference is that the loue of God towards vs is infinite; but our loue vnto Christ it is so straight and so narrow, that if so be he haue any partners with him, it is to be feared he shall not haue his due, so that hee hath cause to be ielous.

Where-

Wherefore without all question wee must take this motiue to be spoken of Christ and of his ielousie. *Loue is strong as death, Ielousie is cruell as the graue*, to shew the strength of Christs loue vnto vs, the Holy Ghost hath made a fit comparison. For what is stronger than death that deuoureth all? Surely the loue of Christ vnto man. Marke then what is the generall effect of death; yee know it is the separation of the soule and the body; taking the soule out of the body, and leauing it wan, pale and gastly. And that is likewise the effect of the

extremitie of loue; especially of Christs loue towards vs. For this pure, chaste and diuine loue wherewith Christ loued vs, it made him to empty himself that he might fill vs; to go out of himselfe that he might dwell in vs; to die once in himselfe that wee might liue for euermore.

Wherein did death euer shew his greatest power? Verily in seasing vpon the Sonne of God our Sauour himselfe, then was showne the greatest power that euer death exercised. Yet let me tell you, herein the loue of Christ was farre stronger than death.

Death

Death seized on Christ when hee was become man vpon the earth, but the loue of Christ to vs, pulled him out of heauen, when hee was in the bosome of his Father; and humbled him and made him so weake, that hee might become a fit Redeemer for vs. What ailed thee thou great strong *Sampson* of heauen, saith *Chrysostome*, thou that bindest Kings in chaines, what meanes this, surely it was the loue of Christ to our treacherous nature, that delt so vntruly and so falsly with him, that pulled this *Sampson* out of heauen, and made him as weake

weake as one of vs. To speake properly, when death did seaze on christ in his weaknes, it was not the power of death, but the power of loue. Christ tels vs so plainly in the 10. of Iohn the 18 vers: *I lay downe my life, no man taketh it from me.* So then take death at the strongest, still the loue of Christ vnto vs is stronger than death. Wee haue heard sufficiently of the loue of Christ vnto vs, if this will not draw from vs loue againe vnto Christ, what will? True loue is of the nature of a Loade-stone it drawes loue vnto it, *Magnes amoris amor;* but such is our ingratitude, though

though we loue to heare
of the loue of Christ, yet
wee care not to shew our
loue to him againe. This
vnthankfulnes of vs in-
gratefull wretches is the
the cause that wee are
euer so loth to be drawn
vnto him. *David* in the
118. Psalme the 27. verl.
speaking of the sacrifice
that was offred; when he
reckons vp the loue of
God towards vs, he spea-
keth sodenly in regard of
our retribution of loue
backe to him againe,
binde the sacrifice with
cords, yea euen to the
horne of the Altar. It
is a saying amongst the
Hebrewes, that the beasts
that were offered in sacri-
fice

*Procul ex-
tensum pe-
tulās qua-
sit hostia
funem.
Juven:
Satyr. 12.*

fice they were the strug-
lingst beasts of all the
rest, such is the nature of
vs vnthankfull beasts,
when wee should loue
God againe, we are rea-
dier for to runne away
from him, wee must bee
tyed to the Altar with
cords, to draw from vs
loue or feare. Though
it bee true that forced
loue is no loue; *Non ex-
torquebis amari.* His loue
is strong as death, but if
we abuse his loue by our
vnthankfulnesse, then
marke what followes, out
of his loue, hee growes
ielous, and that ielousie
growes cruell, cruel euen
as the graue. Ielousie
(saith Salomon) it is the
raging

raging of a man, it will not be pacified, Prou: 6.

34, 35. Remember the Law and the sacrifice that was appointed for ielous persons in the 5. of Num: the 15. verse, there was neither oyle to make it gracious, nor incense to giue place of atonement or reconciliation. For intire loue it will not be adulterated, nor yet suffer it selfe to be wronged: such is the nature of mans ielousie. Our God he is a ielous God, and our blessed Sauour out of the vehemencie of his loue, he is a louing Sauour and ielous too; but the ground of this ielousie it is loue, and if his
loue

loue be abused, it tends vnto hate vpon iust suspicion of a iust cause. Then to summe vp all in a word; it is the primarie nature of our good God & blessed Sauour to bee most louing and gracious vnto vs; so is it the nature of that loue if there bee iust cause to grow ielous, and it is the nature of that ielousie to be cruell, cruell as the graue, if so be before the graue we do not appease it, and be reconciled to our husband Christ by true repentance. For we may assure our selues, that if our Sauior Christ finde any impression in the heart, deeper than
this

this set vpon it, or any ornament aboue true religion & faith in Christ; hee will presently grow ielous, and that ielousie will grow cruell. In the 22 of Genesis, when as *Abraham* seemed for to bee fond of his sonne *Isaack*, God tryeth *Abraham* what he would doe for his sake: yea he tries him whether hee loued him truly and indeed, or no: Therefore, saith he to *Abraham*, go and take thy sonne, thy onely son *Isaack*, and offer him vp for a sacrifice: *Abraham* shoves there though he loued his sonne *Isaack* very dearely and tenderly, yet notwithstanding,
it

it was not to be compared with his loue to God.

In the Decalogue of the Law, God hee is so iealous he wil not set any creature in the same table of the Law with himselfe, there shal stand neither Father nor Mother, King nor *Cesar*, Saint nor Angell; none in the same table with God: he is a iealous God if there be cause. And Beloued, there is none of vs but wee haue giuen him iust cause many times, and therefore he must needes be iealous: but yet his ielousie is not cruell, it is not cruell as the graue, if so be that before hand in time we doe preuent this
wrath

wrath and cruelty ; if so
be we humble our selues
and be reconciled vnto
God by true repentance,
God is a ielous God and
visits the sinnes of the
fathers vpon the chil-
dren.

We haue often pro-
uoked our Husband-
Christ to ielousie ; Oh
that now we would pre-
uent his wrath while
there is time of grace ;
now is there time of re-
conciliation if so be wee
will labour and seeke for
it, if we will humble our
selues by prayer and hu-
mility, by fasting and re-
pentance, acknowledg-
ing our faults vnto God
and vnto our blessed Sa-
uiour

uiour with teares, and resolving neuer to giue him the like cause again; and as at all times this dutie is seasonable, so especially at these times when as it should be generall, to the end that the more hearts meete in this disposition, it may be so much the more acceptable a sacrifice to God. Prayer and Humilitie is required of vs at all times before God; praier and fasting is required of vs vpon occasion; for eucry mans particular sinnes present to God and himselfe is a sufficient occasion of priuate prayer and fasting; but publike calamitie is

an occasion of publike fastings.

There be (as a Father calls them when he complains of the time) certaine sinnes of Church and Common-wealth, which cannot bee imputed to particular persons, when sinne is growne so common and generall that it is not in the power of any person or persons to reforme the same; The remedie against such an Epidemicall disease, is the publicke supplications of the Church, when we muster vp our praiers as an armie, not onely to beseech God, but to besiege him too, when we doe all agree and consent

lent together by repentance and true humiliation to prevent the wrath of God vpon Church & common-wealth, which we haue deserued ; prevent I say that , that ielousie doe not turne into wrath ; for if it doe , and be not prevented , it will burne into the very bottome of hel *Dent. 32. 22.* Therefore let vs humble our selues before almightie God , and intreat his glorious Maiestie that notwithstanding our priuate sinnes, wee may be set as a scale vpon his heart so deeply imprinted that neither height nor depth, nor principallities nor powers be able to

to separate vs from him,
Rom. 8. 38. And that we
may bee still as a signet
vpon that arme that hath
defended this Church
and common-wealth so
long. That his righte-
ousnesse may be imprin-
ted in our hearts, and his
glorie an ornament to
vs, and his word pretious
among vs, which we beg
for his owne sake that
gaue himselfe for vs, that
wee may lay aside all in-
gratitude and bee truely
thankfull vnto him
through Iesus Christ our
Saviour, to whom with
the Father and the holy
Ghost be all honour
& glory for euer
Amen.

25 AP 56

A
S E R M O N
P R E A C H E D A T
the Funerall of *Mr. Iohn*

Stokele Citizen and Machant.

Taylor of L O N D O N

at S^t. Steuens in

Walbrooke

1613.

B Y

R O G E R F E N T O N

D. in Diuinitie.

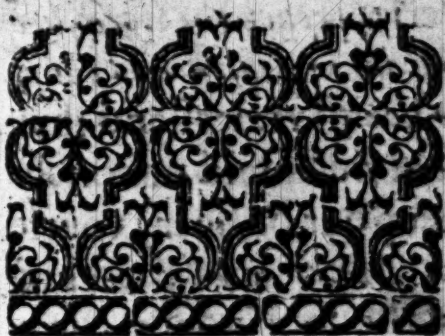


L O N D O N

Printed for *William Aspley.*

1616.





IOB. 6. 10.

*Then shall I yet haue
comfort though I burne
with sorrow, let him not
spare because I haue not
denied the words of the
holy one.*



That of the A-
postle S. Paul
the 4th chapt.
of the 2. Epi-
stle to *Timoth.* at the 2.

G 2 verse

verse, preach the word, bee
instant in season and out of
season; I vnderstand thus
that we should not onely
keep our ordinary course
as *Moses* was preached
in the Synagogue euery
Sabboth day, but that we
should take all fit occasi-
ons to teach and instruct
Gods people though at
extraordinarie times as it
were out of season, a-
mongst the which the
occasion of this our
meeting is one, and as I
take it none of the least,
for the Prophet *Isaiab*
chapt: 57. and the 1. v:
maketh it a matter of iust
reproofe when righteous
and mercifull men are
taken away from a-
mongst

mongst vs and no man
doth consider it, & there-
fore it is fit that wee be
put in minde of it. Wee
haue both a righteous
and a mercifull man ta-
ken from amongst vs:
Therefore haue wee iust
occasion to take it into
consideration, as the oc-
casion then doth fit vs:
so that wee also might fit
the occasion. I haue
made choyse of a righte-
ous and mercifull man in
his sicknesse, for hee was
an vpright and a iust
man; one that feared
God and eschewed euill,
by Gods owne testimo-
nie in the second chapt:
and the third versewho
deliuered the words that

now I haue read vnto you. For *Iob* was wearied & spent with a grieuous and tedious sickenesse in so much as he complains in the 7. chap: at the third verse that hee had for an inheritance the monethes of vanitie and painefull nights were appointed vnto him. These be the words of *Iob*, and it was the very case of this our brother now departed. Monthe after monthe was he tormented, and yet still put vs in hope of his recouerie but all in vaine, they were as *Iob* termes them *monthes of vanitie*, and painefull nights were appointed vnto him. wherupon the
holy

holy man *Iob* expresseth
a longing desire hee had
in the premises, and the
reason of this his desire
in the words of my text,
Oh that I might have
the thing I desire and
that God would grant
me that which I long for,
what was that? sure no-
thing else but that hee
might depart out of this
world which he hath ex-
pressed by three phrases,
in the verse immediately
before my text, that God
would destroy him, that
he would let his hand go
and that hee would cut
him off. The first is a
phrase according to the
words directly, because
in the sight of the world

outwardly the righteous may seeme to perish and bee destroyed. But the second phrase is more diuine, that God would let his hand go, as if with one hand, his heauie hand of sicknesse, he had beate him downe, and yet notwithstanding hee had holden him vp; and with the other hand supported him, now he desires that God would take away that supporting hand that he might die, methinkes he speakes of almighty God as if hee were a kinde of Nurse that vseth when men are drawing on towards death to lift them vp, for if they take away the pillow.

low presently they giue
vp the Ghost: so *Iob* de-
sires God that hee would
but take away the other
hand, that he might de-
part out of this world: &
because his ordinarie
glasse was not yet runne,
hee might liue many
yeeres by the course of
nature, hee addes a third
phrase that God would
cut him off. But *Iob* li-
ued much longer after hee
had this sickenesse as
you may see in the last
chapt. the 16. verse. And
this our Brother depart-
ed by the course of na-
ture might haue liued
much longer if it had
pleased God. Now the
reason of this his longing

desire is deliuered in this my text in three points. First, in his faith and his full expectation of comfort after this life in these words, *then shall I yet haue comfort.* In the second place there is inserted a parenthesis, which sets downe the encouragement of that faith, a godly magnanimitie and resolution; though I burne with sorrow, let him not spare. And thirdly and lastly here is both the ground of that resolution, and the onely touchstone of his faith, in that his conscience tells him hee hath not denied the words of the holy one. Of these three first, and then

then of the occasion to which they are fitted, & of both briefly. For then shall I yet haue comfort though I burne with sorrow, let him not spare because I haue not denied the words of the holy one. For the first death is terrible to nature, and therefore is called the King of feare *Iob. 18. 14.* most terrible yet notwithstanding it is but as a cloude, and hee that hath an Eagles eye of faith to looke through the cloude hee may discerne that glorious comfortable light, and such an Eagle was the seruant of God *Iob*; for being inuironed with so many miseries, and infirmities,

firmities, as he was at this time, yet notwithstanding hee doth pierce through the cloude by the eyes of faith, espying his euerlasting consolation. When our Sauour Christ is described that hee shall appeare in the cloudes in the last day, it pleased him to compare himselfe to a slaine beast; for indeed he was the lambe of God slaine from the beginning: therefore *Luke* the 17. and the last verse, hee saith, *Wheresoener the bodie is thither will all the Eagles resort*, nay such is the sagacity of that creature as we read, that by the resort of Eagles in *Africa*

Africa the Inhabitants
foresee their should bee
warre and bloud-shedde
in that place: and such an
Eagle was *Iob*: who liu-
ing so many hundred
yeeres before the incar-
nation foresawe his Re-
deemer, chap. the 19.
25. verse 27. *I know that*
my Redeemer liueth, a vi-
sible Redeemer; and so
Abraham sawe Christs
daies *Iohn* the 8. By this
faith did *Iob* receiue
comfort beyond the
cloude of death. And
Salomon describeth our
Saviour Christ in the se-
cond of the Canticles
the 9. verse, that he stan-
deth behinde the Wall,
and looketh through a
grate

grate, aluding to the manner of Nurses, and Mothers that runne behinde a wall that their children may seek them with a greater desire, so doth God in sickenette he goes behinde the wall and if we haue an eye to spie him through the grate there is our comfort, as that was *Simeons* ground *Lord now lettest thou thy seruant depart in peace, for mine eies haue seene their saluation*, after he had gotten Christ in his armes, that hee had seene his saluation, hee thought he was in prison till he departed, and the word signifieth for to be loosed out of prisonne

Στολνεν

ἀπολύειν, and you know
that it was that *S. Paul*
speaketh *I desire to bee*
dissolued because hee
would bee with Christ.
No maruell if *Iob* when
hee discerned this com-
fort desired to bee taken
out of the world, this eie
of faith of his, begets a
godly magnanimitie re-
solving with all patience
to vndergoe and not
doubting to ouercome
whatsoeuer is or can pos-
sible bee laid vpon him,
heres the phraise and a
gradation *though I burne*
with sorrow, though mine
ague bee neuer so terrible,
the fit neuer so fearefull, my
miseries neuer so many: nay
as hee saith further in the

13. chap. the 15. verse,
*Though he kill me yet will I
trust in him*, the word in
the originall for sorrow is
taken from the root *chus*,
that signifies the sorrow
of a woman in trauell
that cries to God in her
paine: such paines will
compell a man for to
pray, and to pray vnto
God most earnestly: it
seemes by the Prophet
that a woman in trauell
will crie out vnto God
though shee sildome
thinke of him at other
times; if euer she be in a
good minde it is then:
and such were the paines
that *Iob* was in at this
time, though *Iburne with
sorrow*, it was a conflict
and

and a great conflict that *Iob* was now in, and hee wrestles as it were with *Iacob*: and though some speeches of impatience passe from *Iob*, yet notwithstanding hee recouers himselfe and in the end his hope & patience was crowned, though I burne with sorrow, may let him not spare; Let almighty God lay as much vpon me as it pleaseth him, so that I may at the last inherit that which is my hope and comfort. Mee thinkes hee speaketh as though hee would challenge almighty God for these temporall afflictions to doe his worst, so hee might take him out
of

of the world. I haue obserued three strange phraises in Scripture, which doe amplifie that power of faith that power of prayer and that power of patience, which it pleaseth God to giue his Saints: he speakes of faith in the 92. Psalm at the 9. verse, as if a faithfull man were able to point Almighty God to a thing to come. So the Prophet *Dauid* speaketh of faith, *Let thine enemies shall perish*, as if faith did apprehend it so clearly, that it pointed God to it, a strange phrase. And ye know of prayer in the 32. of *Exod.* the 10. vers. hee speaketh of praier as though

though prayer were able
to binde the hands of
Almighty God; *Let mee
alone that my wrath may
waxe hot against them:*
and so in this place, the
holy Ghost speaketh as
though the holy man in
miserie would leaue Al-
mighty God to doe his
worst, *though I burne with
sorrow.* Lastly the ground
of this magnanimitie &
the onely touchstone of
this faith of *Iob*, that his
conscience testified vnto
him that hee had not de-
nied the wordes of the
holy Ghost : What are
those wordes of the holy
Ghost , and what it is to
denie them, bee the two
points. By the words of
the

the holy one in this place considering the time wherein *Iob* liued, which is supposed for to be in the time of nature, I doe not onely vnderstand those edicts of nature which the Apostle speaketh of in the 2. to the *Rom.* the 15. verse, the effect of the morall law, written in their hearts. I meane those common rules of honestie which wee haue receiued by the light of nature and reason, the heauens declare the glorie of God as in the 19. Psalme : I say I doe not onely vnderstand by the words of the holy one in this place that light of nature

nature but those Reue-
lations also by which
God reuealed himselfe
more especially to the
very Saints of God : and
my reason is because hee
giues God the name of
the holy one in this
place , for wee know the
nature of holinesse is to
separate a thing from
that which is common;
therefore hee doth not
meane in this place, the
words of God onely as
God is the God of na-
ture, but as he is the Au-
thour of grace, and as he
hath reuealed vnto mee
his will by reuelation
from God, and so is God
promised vnto his saints.
Secondly not to denie
these

these words, it is first to
believe, to acknowledge,
and to professe the same;
not to denie the power
of them in their liues and
conuersations; no not to
denie them in that extre-
mity wherein *Job* now
lies. These three I take
to containe the full sense
of these words. For it is
not sufficient by the Le-
uiticall Law (whose
ground is morall) to
chew the cudde; but also
to denide the hooft: our
feete must bee cleane as
well as our mouthes;
though our lips be neuer
so holy yet notwithstanding
if our waies be vn-
cleane wee are as abomi-
nable vnto almighty
God

God as those that haue
all vncleane. All is one to
the beast in the 13. of the
Reuelat. the 16. whether
we haue his marke in the
forehead or in the right
hand, all is one to Satan;
many there be that haue
very smothe foreheads,
and carrie a goodly pro-
fession of religion, yet
notwithstanding their
hands are full of iniquity.
Iob was as well in life and
profession, an vpright &
iust man, one that feared
God and eschewed euill,
an vpright man, first as
God saith of him; a iust
man towards others in
distributing vertues; and
all this out of conscience
and religion, one that
feared

feared God, and though
as the Apōstle saith, *euill
is alwaies with mee*, yet he
laboureth to eschew e-
uill, so that hee denied
not the power of that he
professed, he performed
the power of the word of
God in life and conuer-
sation, and that not only
in prosperitie but in his
extremity, in sickenesse
and miserie. It is an easie
matter not to denie the
word of God so long as
the Lord pleaseth vs in
prosperity, but *Iob* would
say the Lord hath giuen
and the Lord hath taken,
yet notwithstanding
blessed bee the name of
the Lord: so wee see for
the clearenes of his con-
science

science in the 6. chapter
the 25. ver. how he chal-
lenges his accusers, *Can*
any of you iustly accuse me?
this cleare conscience
wrought in him true ma-
gnanimitie, and it is that
makes a man strong as a
Lyon, as *Salomon* saith.
As Christ is said to sleepe
in the shippe in the tem-
pest, so this is the onely
pillow whereon a man
must rest, when his con-
science tells him hee is
vpright, though through
infirmities yet hee hath
done his poore indeauor
to keepe the wordes of the
holystone, & indeed with-
out this cleare consci-
ence let neuer any man
presume of faith, for it is
H but

but a counterfet faith, the wordes of the holy one being first sowne as wee see in the heart, that seed knit vnto the roote of faith, that roote brings out a tree of Charitie, that tree beares the fruite of good workes, so as it is true indeed, we are our selues iustified before God onely by faith, but our faith is iustified to our owne conscience by charity, and our charitie must bee iustified before the world by our fruites of charity, and by our godly liues and conuersations. Faith it is an illumination, it is hard to distinguish betweene the illumination of the true spirit,

spirit, and the illusion of
the false, therefore it hath
pleased Almighty God
with that heavenly faith
to ioyne another vertue
of Charitie, that a mans
owne conscience may
testifie whether his faith
be counterfet or no, and
because the world can-
not see into the heart,
therefore that Charitie
must bee iustified by
workes, and a good con-
science ioynes all these
together, this is the
ground of the resolution
of that holy man *Iob*,
wherfore he doth desire
to be out of this world.
You haue heard briefly
the commendable mise-
rie of this holy man of

God *Iob* : which as you see doth remaine vpon record , not so much for his commendations as for our instruction ; yet for both. Shall I commend beloued this our Brother (here departed) vnto you? he hears it not, his friends desire it not, I haue not receiued any information concerning him of any , because hee affected it not , what then, a mans name is like his shadow the faster hee runnes away the faster it followes : the memoriall of the righteous shall bee blessed, reputed hee was for an vpright and iust man in all his dealings, let me vse the plaine dialect

lect of the world, I like the phraſe well, hee was an honeſt man, which ciuill honeſty did grow out of conſcience and the feare of God in him: for that is the holy ſalt that muſt ſeaſon all; without which there is no ſacrifice that can bee acceptable vnto him. In religion he was not factious; if he had had occaſion to ſpeake of any that were of other opinions, if hee conceiued them to be honeſt men he would ſpeake of them ſo charitably as if he did euer remember the Apoſtles rule the 3. to the *Philip.* the 15 verſe, thoſe that are perfect be thus

H 3 minded

mindes and those that
are otherwise minded
God shall reueale it vn-
to thee also. The marke
of Iesus Christ I make no
question was in his hand
as well as in his forehead,
his workes were answer-
able to his profession. In
his owne familie I haue
observed that he was nei-
ther a sheepe nor a Lyon
but a painefull and a
watchfull Shepheard la-
bouring by all meanes &
diligence to bring his
seruants to good ; to
worke in their thoughts
true religion; to examine
and catechise them; such
a comfortable Guide
both for soule and body
that I thinke hee might
haue

haue giuen example in
that kinde to the best.
To his friends and ac-
quaintance most louing,
kinde, and true hearted,
I dare say they that had
occasion to trie him
would testifie no lesse. In
this Parish hee hath not
been of many yeeres
growth, and so scarce in-
corporated, but a man
might easily perceue him
to be both of that Spirit
if the cause did require,
and withall of that wise-
dome to temper his Spi-
rit, as I may iustly say we
haue lost a worthy
member in the Church
of Christ: hee was a true
liuing stone manifesting
his liuely faith, as by his

religious conuerſation in
generall, ſo by his for-
wardneſſe in any good
worke whatſoeuer, and
hee would doe it in that
faſhion as the left hand
ſhould not know what
the right hand did, his
heart delighted in the
word of God, and hear-
ing of the ſame, hee did
flouriſh in the houſe of
our God; his wife and
family, friends and kin-
dred, neighbours and
acquaintance of the
place wherein hee did
moſt reſide I ſuppoſe can
teſtifie more then I ſay,
grounded hee was in a
true Chriſtian faith, and
had learned Iob's grace of
Dominus abſtulit; he was

a true Eagle hee looked
through a thicke cloude
of a long and tedious
sicknesse vnto the happy
issue and end of all, du-
ring which time of sick-
nesse hee shewed such a
Christian resolution that
when many had thought
hee himselfe had stood
most in neede of com-
fort, then was hee most
comfortable vnto o-
thers; I euer found him
like himselfe from the
beginning of his sicknes
to the end: *hee burned in
sorrow*; God loued him
and yet spared him not,
and now no doubt hee
doth rest in God, blessed
be the name of God, for
that, and let vs desire the

H 5

Lord

Lord so to blesse vs with
his spirit of grace, that
as we professe the words
of the holy one, so wee
may neuer deny the
power thereof, but so
walke according to the
same, that God may re-
ceiue glorie, and wee
eternall comfort in
Iesus Christ,
Amen.

25 AP 36

A

SERMON

PREACHED AT

the Funerall of *Mr. John*

Newmans Citizen and Grocer

of L O N D O N, at

St. Stephens in

Walbrooke.

BY

ROGER FENTON

D. in Divinitie.



L O N D O N

Printed for *William Aspley.*

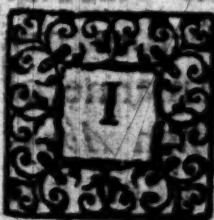
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GEN: 15. 15.

But thou shalt goe to
thy Fathers in peace;
and shalt be buried in a
good age.



IN the premi-
ses of this
Chap. there
passed a co-
uenant be-
twene God and Abra-
ham, a covenant confir-
med by a ceremonie, an
ancient ceremonie of di-
uiding

uiding of beasts in pieces
and going through the
parts of them so diuided,
signifying thereby that
they should bee so diui-
ded and broken in pieces
who should first breake
the couenant. So we doe
finde that couenant ex-
pressed in the 34. of *Isa.*
the 18. verse. And so did
Almightie God vouch-
safe to couenant with *A-*
braham in this place in
the 9. verse before my
text: after the manner of
men: But when *Abra-*
ham had diuided the
beasts and God presen-
ted by the fire had passed
betweene the parts of
the same, there fell out
two accidents that were
not

not ordinarie, first the text saith that the fowles of the aire did light vpon the parts of the beasts & *Abraham* draue them away in the 11. verse, signifying thereby, how the Egyptians should pray vpon *Abrahams* posteritie, the children of *Israel*: and yet notwithstanding for *Abrahams* sake, God afterward would deliuer them. Secondly, it is said that there fell a heauie sleepe vpon *Abraham*: & that is now exprest in these words that I haue read vnto you: signifying the death of *Abraham*: that howsoeuer hereafter his posteritie might happily remaine in

in the land of Egypt:
yet hee should go to his
Fathers in peace, and
should bee buried in a
good age: so then you
see that these words doe
contain a most comfort-
able promise, and a pro-
phesie of *Abrahams*
death. Death is sorrow-
ful in it selfe as being ter-
rible vnto nature, but
such a death is comfort-
able, so you see my text is
like vnto the occasion of
this our present meeting,
it is a mixture or com-
pound of sorrow and
comfort well tempered
together, wherein I will
desire you to consider,
First the person whom
this doth concerne, it
was

was *Abraham* : Secondly, the condition of his death, which is here prophesied ; First that it is seasonable, in respect of the circumstances, as my text hath reference to the premises, thus and thus shall thy posteritie fare, but thou shalt bee in thy graue before thou see that. Secondly, in regard of death it selfe, it was a blessed death ; blessed in two respects. In respect of his soule first, for *hee should go to his Fathers*, and the manner how, in peace : Secondly, in respect of his body also, that it should bee buried, in a good age, and these are the branches as you see

see them lie in the text,
*But thou shalt go to thy fa-
thers in peace, and shalt bee
buried in a good age:* and
of these briefly because
the time will permit no
long discourse; We must
first beginne with the
person, for else I shall
make vnto you at this
time but a groundlesse
speech; For this is a sure
rule as the person is, such
is the death of the per-
son: the person was *A-
braham*; Father *Abra-
ham* the Father of the
faithfull, and as hee was
called a father, so like-
wise was he a patterne &
example of all godlie
vertues vnto all poster-
ities; a patterne of faith &
religi-

religion, the father of the
faithfull. How his faith
hath beene tried I shall
not neede to particula-
rise ; And wheresoeuer
he came, or into what
countrie or place soeuer
he was sent we shall read
Abraham built there an
Altar, to shew his religi-
on and worship of God,
amongst heathens and
Infidels. A patterne of
true obedience, that
wheresoeuer God called
him to any countrie hee
was readie to goe obedi-
ently, euen to the offer-
ing vp of his owne sonne
at Gods commande-
ment ; A patterne of hu-
militie, of meekenesse
and mildenesse, of pati-
ence,

ence, and of a peaceable disposition ; When his seruants and the seruants of *Lot* could not agree, how hee intreated for peace betweene them. A patterne of loue and of kindnesse, vnto all, euen to the very *Sodomites* themselves, how affectionately doth hee perswade with Almighty God, and pray for *Sodom* and *Gomorah* : euen as though it had been for his owne soule: Peradventure there bee some righteous within the Citie wilt thou not spare the rest for their sakes, or if there be thus many or thus few, and so goes as lowe till he goes beyond all

all proportion : A patterne of righteousness and good dealing with all men. For although faith was imputed vnto *Abraham* for righteousness, yet faith went not without righteousness, No, *Pharaoh* himselfe shall loose nothing by *Abraham*. A patterne of Charitie, his seate and place was in the tent doore, hee did not hide himselfe, and locke the doores, and shut them after him, but he was ready to receiue those, that stood in neede to bee refreshed. A patterne of fatherly providence in his owne houshold providing for the same to the

the vttermoſt of his power; Marrying his ſon a little before his death, when he was old, hee inſtructed and admoniſhed his ſonnes, from time to time, *I know ſaith God Abraham will teach his children.*

As hee was the father of the faithfull, ſo he was a patterne and example of all godly vertues vnto poſterities. Thus you haue heard what he was. Now will you heare briefly what became of him; Hee muſt die, but his death it was a ſeaſonable death, it was a timely death. Seaſonable in two reſpects, Firſt becauſe he ſhould be taken
away

away, before his eyes did see those afflictions which God ment to send vpon his posteritie. The children of Israel shall be thus in affliction in Ægypt, but thou shalt goe to thy fathers in peace; his posterity should bee afflicted, but not for *Abrahams* sake, they may thanke themselves, for that, they shall bee carried into Ægypt for their owne finnes, but deliuered out of Ægypt for *Abrahams* sake, and his eies shall not see their affliction, because hee was no cause of it. A blessing that God doth promise vnto his Saints, and hee doth bestow this blessing
vpon

vpon diuers of his saints,
as *Isay* sheweth in the 57.
chap. 8. verse, *The righte-*
eous man is taken away,
and no man understandeth
that hee is taken from the
euill to come, and so God
promised to *Iosiah* the
2. of the *Chron.* 34. and
the 28. verse, *That hee*
should goe to his Fathers
in peace, and his eyes
should not see the euill
which almighty God
purposed to bring vpon
that place. Secondly, *A-*
brahams death it was sea-
sonable and timely, be-
cause it was after the co-
uenant which now was
made betweene God and
him, God had made a
covenant in this chapter
with

with *Abraham*: that hee
would bee his sure buc-
kler and exceeding great
reward, therefore now
Abraham might depart
in peace when God and
hee were so reconciled.
Now *Abraham* may
cheerefully go to his Fa-
thers; After that old *Si-
meon* had embraced his
Saviour and had gotten
Christ in his armes.
Then he sings *Lord now
losteſt thou thy ſervant de-
part in peace for mine eies
haue ſeene thy ſalvation;*
Therefore ſeaſonable
was the death of *Abra-
ham*, both in that it did
preuent the euill to come
that he ſhould not ſee it,
and alſo becauſe it was
I after

after the covenant, that
passed betweene God &
him; and there must
needes follow in the
next place a most blessed
death, exprest well in
the phrase of going to
his Fathers, which must
not bee vnderstood of
his bodily buriall for *A-*
bram was buried in the
field of *Ephron* the 25. of
this booke the 10. verse,
where none of his Fa-
thers were buried, and
so the like phrase is vsed
in the 32. of Deuter: the
50. verse where it is said
that *Moses* was gathered
to his Fathers, and yet
it is said likewise in the
34. of Deut. the Sepul-
cher was not knowne,
there.

therefore of necessitie
this phrase must onely
haue relation to the soule
and spirit of *Abraham*;
that, that was gathered
to the societie and com-
pany of those holy Fa-
thers, that went before:
thou shalt goe vnto thy
Fathers, for there is a
companie and society of
Saints.

Indeede when men
are taken out of compa-
nie here on earth, in
this world, they goe to a
better companie and so-
cietie of blessed soules
and spirits in heauen; a
companie where there is
no distraction or diui-
sion, no ambition, or
emulation, no strife nor

contention, but where there is peace, ioy, and pleasure for euermore: vnto this companie and societie of blessed spirits did the spirit of *Abraham* goe, and what a comfort is it (Beloued) vnto a faithfull soule to consider what companie and society it is going vnto, when it departeth out of this life, if it bee within the couenant, if the couenant haue passed betweene God and vs, then when wee die wee shall goe vnto this place, when wee go to our Fathers, to the society and fellowshippe of the Saints of God, that wee are at rest with *Abraham*, where

where we shall inioy the
companie and societie of
all the Saints of God,
that euer haue beene de-
parted from the begin-
ning of the world to this
present time and here-
after of all those that
shall come vnto the same
place, to the end of the
world. Where *Eliab*
shall knowe *Moses*: and
Moses Eliab, and con-
ferre together as on
mount *Tábour*, al-
though they did liue in
seuerall ages of the
world. *Peter* the Apo-
lle of our Sauour
Christ, when hee did see
but the least glimpses of
this comfort, when hee
see but two of the Saints

Moses and Eliab on mount Tabour hee was so rauished with ioy, that he cries out, Let vs build three Tabernacles.

And it is indeede to be obserued that the two chiefeſt Apoſtles of our Saniour Chriſt, that is *Peter and Paul*, God did afford them this priuiledge, that they had both a taſt of the ioyes of heauen, living in this life, to the end they might more effectually perſwade men, to liſt vp their affections to that comfortable ſociety in the world to come, *Paul* was rapt vp into the third heauen, and ſo rauished with ioy that hee knew

knew not whether hee
had his bodie about him
or no : and methinkes
after hee comes downe
againe out of heauen, he
writes and esteemes of
these worldly things as
of dung, such a con-
temptible respect hee
hath of any thing vnder
the Sunne after hee had
tasted once of the sweet-
nesse of Paradise : For
imagine it were possible,
for a man to bee lifted vp
in his body whither *Paul*
was to the third heauen,
that he might be admit-
ted but to looke into pa-
radise, to the blessed so-
ciety of blessed Angells,
and Saints, and looke
but downe againe and

see this earth hanging like a Clodde beneath, and see so many millions of men, busied about nothing like Ants in a mole-hill, methinkes afterward hee should neuer esteeme of this world being rauished with this companie of the Saints in heauen. And beside *Peter* and *Paul* (except it were onely *Iude* that writes but one short Chapter) I thinkethere was not any of the Apostles of our Saviour Christ, that hath vsed exhortations to the Church of God in their Epistles, but they themselves of purpose did taste some part of this glorie,

glorie, to the end they might the more powerfully eleuate the hearts of men; *Paul* in the third heauen, and *Peter, Iames* and *Iohn* on mount Tabor all of them see a glimpse of this glorie.

Go vnto thy fathers, so did *Abraham*, in Spirit he went vnto his Fathers that were dead before him and his sonnes after, they came vnto him. Then the manner and the passage vnto this place is expressed in the text, *Thou shalt goe vnto thy Fathers in peace.*

Now you must vnderstand whosoever dieth in peace must die in

Christ, for there is no true peace without Christ, *Abraham* died many hundred yeeres before Christ was borne, and yet our Sauour Christ saith of *Abraham*, in the eight of *Iohn* the 58. verse that *Abraham* saw his daies and reioyc- ed, hee saw him then in the eyes of faith.

Hee died, therefore in the faith of Christ and so died in peace, for Christ is the Prince of peace that conferreth true peace vpon all his Saints, hee is the Oliue tree of peace whereon peace groweth, the eleuenth to the *Romans* the twentie- four, Like that done with

with the Oliue branch
in her mouth, hee euer
brought peace with him,
it was his ordinary salu-
tation when hee was on
the earth, peace be vnto
you, it was his legacie
left with his Church
when he went out of the
world, *my peace I leaue
with you*; Therefore *A-*
braham dying in the
peace of Christ, must
needes die in peace of
conscience, and as in
peace of conscience so
likewise in a most peace-
able maner. In the 25. of
Genes. the eight verse,
it is said *Abraham* did
yeeld vp his spirit, his
spirit was not taken from
him by violence but hee
did

did most willingly yeeld
vp his spirit into the
hands of God. Oh how
fearefull is the remem-
brance of death to those
that are not in Christ?
that fearefull rending of
the soule and bodie a
sunder is most terrible
vnto them ; but the
death of *Abraham*, it
was like that sleepe which
was spoken of before
this verse, that signified
his death, a heauie sleep
fell vpon *Abraham*, for
so likewise fell death vp-
on him, euen as if nature
should haue falne a
sleepe, quietly, meeke-
ly, peaceably, and this
is for his soule.

Then it followeth in
the

the next place, concerning his bodie, that that also should bee buried in a good age. Euen for to bee buried it is a blessing, and a blessing that euery man doth not enioy. No *Iehoiakim* himselfe, though hee were a King, in the 22. of *Jeremy* the 19 verse, shall bee buried like an asse drawne and cast forth on a dunghill, as *Iosephus* also writes of him. It is threatned by *Salomon* that those who are disobedient to their parents, the rauens of the valleyes shall picke out their eyes. And those that are treacherous to the Ciuill Magistrates,

gistrates, wee see they are made a spectacle to the world, and deprivied of buriall and set vp in the aire and made a prey to the foules of the aire; as this is a iudgement on these, so likewise the other is a blessing on them, that goe vnto the graue in peace, and it is an honour that is due vnto the very bodies of the Saints of God, shewing they are the worke of Gods hands; not as the bodies of beasts, which God did make as it were with a word after a more sleight maner, but for mans bodie hee formed it not onely with his word, but it is the taber-

tabernacle of an heauenly substance, thats the soule, which is the image of God, because our bodily nature is also assumed into the diuine nature at the incarnation of the Sonne of G O D. Because the bodies of the Saints are the members of Christ, and the temples of the HOLY G H O S T; *Know you not saith the Apostle, that your bodies are the temples of the Holy Ghost.* And last of all, because, though they sleepe in the dust for a time, yet here-after they shall rise in glory and shine as the Sunne in glory in the kingdome of heauen,

uen, and therefore great reason that some honor and reuerence bee done, euen vnto the very bodies of the Saints. So was *Abraham* buried, buried by his two sonnes *Isaack* and *Ismael*, as in the 25. chapter of this booke, the ninth verse, buried in the field of *Ephron*, a selected ground of purpose, where his wife *Sarah* was buried long before, Genes: 23. 19. and his sonnes wife *Rebecca* in the 49. of this booke the 31. verse. One blessing more let mee adde in my Text, to *Abraham*, and we will come to my purpose. *Abraham* was buried in

a good age, for so God did promise, and it was prophesied in this place, and so performed in the 25. of this booke the 8. verse, and there wee finde the place amplified in three phrases together, for euermore the performance of God is with the largest. The promise is like a seed sowne in the ground onely, but the performance comes in like fruit that's multiplied & caried in, in due season: so it is said that *Abraham* was buried, he died in a good age, an olde man of great yeares: here is three phrases to expresse one thing, and it

it is no idle repetition; he died in a good age, so good as hee desired to liue no longer, nor did he desire for to die any sooner: he liued to settle his household in order, to marrie his sonne *Isaack*, to prepare his soule for God and to depart in peace, *A good age.* Secondly, *he dyed an old man;* If hee had liued any longer his daies would but haue beene troublesome and burdensome vnto himselfe. *An old man;* yet not old before his time, therefore a third phrase is added, *an old man of great yeares;* and so did *Abraham* die and was gathered

red to his people. *Dauid* liued but threescore and ten yeares, and yet *Dauid* was old before his time.

Secondly, *hee died in good yeares*: this God promised to *Abraham*, and this God hath performed, so as that was verified of him, that is promised to the Saints in the 5. of *Iob* the 25. verse, that they go vnto their graue as a ricke of corne that goes into the barne; when the Regions are white vnto the haruest, as our Sauour Christ speaketh, so according to the Hebrew text it is here as we say, *in a good age.*

When

When the Regions
are white vnto the har-
uest, then the sickle of
death is put in in due
season and they carried
to the ever-lasting
barnes.

What blessing was
there then that *Abra-
ham* did want, hee was
taken away before the
affliction of his poster-
tie came, yet not before
the couenant was con-
firmed betweene God
and him, all this was
granted him, and hee
died an old man full
of yecres. And thus be-
loued haue you heard
of *Abraham* what he was
and what is become of
him.

May

May it please you now
a little for to turne your
thoughts vpon one of
the sonnes of *Abraham*,
and briefly to remem-
ber with me, first what
he was, and now what
is become of him; For
as hee did tread in the
steps of his Father *A-*
braham, so I will tread
in the steps of my text,
concerning him, and
Abraham, hee was the
sonne of *Abraham* while
he liued, the blessing of
Abraham was vpon him
at his death, and so I
make no doubt but hee
doth rest in *Abrahams*
bosome, *Abraham* the
father of the faithfull a
patterne of faith and re-
ligion

ligion vnto his sonnes and posteritie, this was one of them.

It was his chiefe stay and comfort euer in his great heauinesse, and in his sicknesse long before his death, or before that deadly sicknes, the couenant that passeth betweene GOD and his Saints, in Christ Iesus, there was his stay. *Abraham* was a patterne of faith; faith was imputed vnto him for righteousness, but it neuer went without righteousness: no more did his, I doe refer him for that to you that haue had so many yeres experience of him, did this our brother do
any

any man wrong willingly? was hee not an upright and a iust man in all his dealing, with all whom hee had to doe withall?

Abraham was a patterne of humilitie, of meeknes, of mildnesse, of patience, and of a quiet and peaceable disposition, and so was he, witnes this Parish, wherein he hath liued. How deadly any contention or debate amongst vs was vnto his soule and spirit, how diligent would he be, and how troubled, till the peace were made, blessed are the peace-makers.

Abraham was a patterne

terne of loue and kind-
nesse of kinde affection
vnto all men : and so
was he ready and prone
to shew his kindnes ac-
cording to his estate vp-
on any occasion.

Abraham was a pat-
terne of charitie, so was
he ; for I haue obserued
(comming to this mans
table at ordinarie occa-
sions) who were his
guests commonly , but
such as were not ab'e to
bid him againe ? such
as had most neede of
refreshing , like *Lazarus*
in *Abrahams* bosome.

He was a patterne of
fatherly prouidence in
his familie , and to his
children. *I know* (saith
God)

God) *that Abraham will*
teach his sonnes, and so
did hee, hee did conti-
nually admonish them;
and if any admonition
at any time did not take
that effect hee desired,
how grievous it was to
his soule and spirit, let
his Sonnes remember it
now he is gone, and if
any affliction come vpo
them, as on *Abrahams*
posteritie, let them thank
themselves, it was not
the Fathers fault, they
shall fare the better for
his sake; *Abrahams* po-
steritie were not afflicted
in Egypt for his sake,
but deliuered out of E-
gypt for *Abrahams* sake,
but he is gone, hee is ta-

K

ken

ken away seasonably from the euill that is to come, the finnes of these times do prophesie some euill to come vpon vs, and it is a blessing vnto them that are taken away before it comes. He is gone to enioy the effect of that couenant made betweene God and his Saints, in Christ Iesus, that was his comfort, he is gone vnto his Fathers, and if his Sons will tread in his steps, they shall goe to their Fathers; he is gone and hath left this companie, this companie now present, whereof hee was a good member, and is gone vnto an other companie.

panie of the Saints and Angels of God in heauen, hee is gone in peace, in that manner that his death was a sleeping in death in peace of conscience. In a peaceable manner did hee depart this life, even as if hee had stolne a nap: wee that were then present with him could not tell when he went; and now beloued are wee here assembled for to solemnize his Funerall in that decent manner you see, and that is becomming to follow, and to remember the Saints of God that are taken away from amongst vs. *Abraham* hee was buried,

and hee was buried in the ground where hee had buried his beloued wife *Sarah* before, and so is hee. Innocent hee was in his life, innocent as a doue, hee hath continued this many yeeres, solitarie as a turtle doue, and now hee is gone, yet so many yeeres after, as I thinke one graue may well hold them both. Last of all, let me adde the conclusion of my text, he is buried in a good age. I may adde the three phrases before mentioned of *Abraham*, *A good age, an old man, of great yeeres*; if he had liued longer, as I haue often heard him say vnto
me,

mee, hee should haue
beene burdensome and
troublesome vnto him-
selfe, a good age, foure-
score & one, a good age
in these times, but let me
yet add one thing more,
as hee died in a good
age, so I may say truely
that hee died vpon a
good day also, for it was
vpon the Saboth day in
the morning, that hee
commended his soule
into the hands of God,
in the morning when we
were about to assemble
in this place to praise
God, then did hee sing
Halleluiah with the saints
and Angells in heauen.
No man did more duly
obserue Gods saboths in

this place then hee did,
and now his soule doth
enjoy that saboth of rest,
in the kingdome of hea-
uen. On the Sabboth
day in the morning did
he' goe to solemnize the
Sabboth in heaven, a
Sabboth without an even-
ing, that is an eternall
rest, into this rest is hee
now entred, and into this
rest that we in due time
may also enter, that our
spirits may enjoy the
blessed companie of all
the Saints of God, let
vs desire of him who
hath purchased the same
Sabboth for vs, I E S V S
C H R I S T the righte-
ous; To whom with the
Father & blessed Spirit,
one

one euerliuing and only
wise God, be ascribed all
praise, power & thankf-
giuing this day and
for euermore

Amen.

FINIS.